## Our Cover

the work of Mr. and Mrs. Paul Dar- of Philadelphia, who have interpreted us the part America is to play in ing the highest patriotism. The cover departure from our usual photographic pretations of our themes, but is justi- by its striking originality of treat- . How do you like it?

## nights and Ladies of the Round Table

ho wouldn't like to be one! Again rting from a custom of several years' ling of having a conventional ban- in connection with the International ention, WORLD CALL is featuring a d Table Luncheon at Seattle to which he knights and ladies of the realm nvited. WORLD CALL local secretaries ourse are given preference in the dis- tion of the tickets, and as the limits ie dining room are finite, we suggest arly reservation on their part ad- ed to the Indianapolis office. Then attle the bars will be lowered and as space as is left will be sold to the comers. The price of the tickets is , and the definite date and place will nnounced later.

## World Call Week

e dates are October 6 to 13. And lans—well, the September number of magazine will be brimful of ideas, stions, talking points, educational res and what not that will enable local missionary society to plan far gh ahead to put the week over in a er that will bring results. Watch out hat September number!

## ailroad Rates to Seattle

nvention attendants having resi- in the territory east of and in- ng El Paso, Texas; Albuquerque, New co; Ogden and Salt Lake City, Utah; he state of Montana, should purchase ier excursion tickets, which must be ated at Seattle before starting on re- trip. Return trip must begin not than one day after date of validation, nust be completed prior to midnight ctober 31.

sons residing in Washington, Idaho, Oregon, should purchase round trip fication certificate plan tickets, on August 5-10 inclusive, and good for up to August 17, under which a trip rate of 1½ times the regular way fare may be had. Make appli- to the undersigned for necessary fication certificate, accompanied by ddressed, stamped envelope. Persons rizona and California should purchase n-day summer excursion tickets.

r further information, apply to sportation Sec., H. B. Holloway, Mis- Building, Indianapolis.


# WORLD CALL

International Magazine for Disciples of Christ

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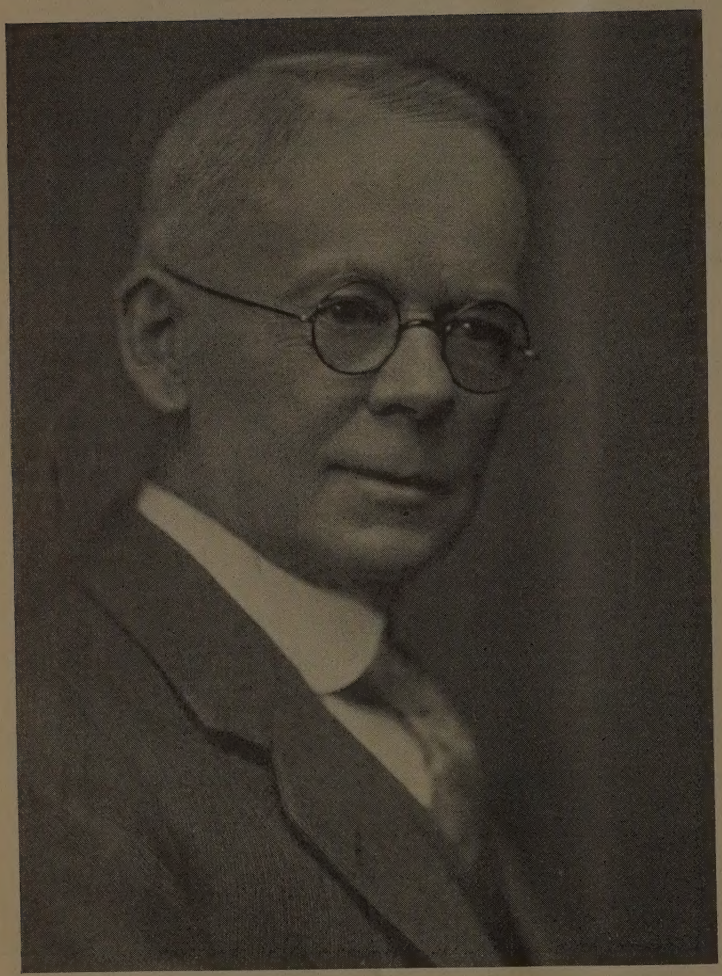

REUBEN BUTCHART

Editor "The Canadian Disciple," Author "The Lyric Flute and Other Poems," Servant of the Church of Christ for over fifty years, and an untiring exponent of the highest patriotism.

## "The True North"

*Mix'd bloods and faiths*
*From Europe here contend*
*For new self-mast'ry in*
*Proud nationhood.*

*Three oceans lave our coasts:*
*Our mightiest task*
*To work among earth's peoples*
*Lasting good.*

—REUBEN BUTCHART, in
*The Lyric Flute and Other Poe*

WORLD CALL

The First American. Alice Bill, of the Yakima Indian Christian Mission, White Swan, Washington, is a chief's daughter and is wearing the dress of an Indian princess

UME XI JULY, 1929 NUMBER 7

# The Poison and the Antidote

HY should we wonder that murders and murderous robberies abound? What else could we expect when we consider that most of these inals passed through their most impressionable s while their country was engaged in the World ? Not only newspapers, theaters and lecture but schools, churches and homes were all entrating their influence upon winning the war, all were open to whatever propaganda was con- ed necessary to that end. As children they ed to rejoice in the wholesale slaughter of the y and even to hear with stoical indifference of mous losses of life in their own armies. Human became so cheap that only thousands counted.

stead of wondering that there are so many crim- we may well marvel that any of the generation younger than the soldiers are anything but crim- . The strict military discipline served largely to those who were in the army, but their younger ers had no such second line of defense, except as were members of Boy Scout troops or Student rves. In so far as they escaped, the rest found antidote for the war poison in the Christian in- ces that surrounded them. Half of them were in lay schools and practically all of the rest attended ublic schools in company with these who had posi- Christian training in home and church. Their ence was reenforced by the clear moral instruc- and example of the teachers, most of whom were stians. And then the traditions of the school sys- and of our entire civilization are essentially Chris-

oday the worst influences of Europe and America being spread systematically throughout Asia and ca. Vast fortunes are being amassed by the com- cialization of this process. The old safeguards of lhood's moral development in those countries have ed away. The only hope for them lies in the same gospel that is the redeeming element in our own lands.

We read with horror in the Old Testament of parents who caused their own children to "pass through the fire to Moloch," for we understand it to mean that they burned them alive as a sacrifice to their heathen god. But how much better is the hiring out of little children to work ten, twelve and fourteen hours a day in unsanitary factories? We cannot stop the march of progress that substitutes factories for hand labor, but we can supply the antidote for the industrial poison, a positive Christianity.

The moving pictures of America and Europe are being introduced with commercial profit all round the world. There as here the most profitable are those that are most hurtful morally, positively poisonous to the minds of children. This also calls for Christian teaching, clear, strong and widespread, for business commands unlimited resources and moves with twentieth century speed.

PATRIOTISM is nearsighted and lame if it fails to recognize its responsibility for life and health, justice and peace to the ends of the earth. The wealth of the United States and Canada is drawn not only from the vast natural resources of this continent and the industry, intelligence and enterprise of our people but also from the patronage of all the rest of the world. We draw commodities from every land and we sell our products in every land. With equal certainty we exchange diseases and vices with all races and peoples.

Thus our interest as well as our honor, our health as well as our Christianity commit us to the larger view which Edith Cavell advocated when she quietly declared in the face of death, "Patriotism is not enough!" As certainly as family loyalty merges into community spirit, and state pride into national patriotism, devotion to one's own country should make one a loyal citizen of the world, striving for health, happiness and Christianity everywhere.

## Our Editor's Transfer

PARALLEL with the seven-year study that preceded the formation of WORLD CALL in 1919, ran the preparations for the inauguration of a contributory pension system to take the place of inadequate and humiliating ministerial relief. W. R. Warren, who had led the pension movement and was known as its father, was drafted to edit the new magazine, not only because of his proved ability but because of the astuteness with which he met and solved the problems incident to its creation. The magazine and the present Pension Plan thus started together in January, 1919.

Through the years both have developed marvelously. A complete organization of the editorial work of the magazine under the directing hand of Mr. Warren has gradually enabled him to be released for more and more time with the growing Pension Fund and now, with the first step of the program, that of enlisting the ministers for participation in the new pension plan, practically complete, and the second step, the enrollment of the churches, well started, and the third task, raising the $8,000,000 for accrued liabilities, looming ahead of that, the pension trustees have requested that Mr. Warren be transferred to the pension office.

This request the WORLD CALL committee and the executive committee of the United Society have magnanimously granted, with the provision for the present, that he shall continue in an advisory editorial relationship to the magazine. This is a logical step, his position on the magazine being granted by the Pension Fund, of which he is vice-president.

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## A New Type of Service Available

BEGINNING with the opening of fall activities the Board of Temperance and Social Welfare will be prepared to assist churches in studying their community problems and the relation of the church thereto. This service will be rendered without cost to the churches, except for such expenses as may be incurred locally, and will include organization for house-to-house visitation to determine the character of the church's constituency, the number of unchurched persons in the community, conditions of housing, industry, employment, a study of the trends and possible directions of the community's growth, a study of the church and its physical and organizational equipment with which to meet the community's needs, and the normal community service which the church should render. In most instances it will include a simple study of the social organizations of the community, such as the Red Cross, the charity organizations, the Boy Scouts, Girl Scouts, Camp Fire Girls, Girl Reserves, Anti-Tuberculosis Association, a other welfare groups, with a view to determini what obligations the church should assume towa them and what service the church can render to t community through their assistance. Assistance w also be given to rural churches and to churches smaller centers which may be facing difficult co munity problems. The method will involve first organization of a local committee to guide the wo the gathering of data, the classification of data, ana sis of data, and the development of recommendatio from which it is hoped that the church will be a to work out a program of activity.

---

## Two Important Peace Document

THERE has been sent recently to all ministers our brotherhood through the Board of Temp ance and Social Welfare two important docume dealing with World Peace. One is a booklet issu by the Federal Council of Churches entitled, *T Words of Christ Commonly Quoted For and Agai War.* It grew out of a resolution submitted to Fourth Quadrennial of the Federal Council held Rochester, N. Y., in December, 1928, which declar "that the churches stand for the renunciation of w and the refusal of the Church of Christ to be used an instrument or agency in support of war." Ma of the delegates did not feel that they could speak their communions on so far-reaching a proposal, a recommended further study of the question. T booklet presents impartially the arguments for a against the use of force and the words of Jesus co monly used in support. It is recommended that booklet be made the basis of a course of study in adult Bible classes, (b) mid-week meetings, or young people's meetings.

The other is *The Churches and World Peace,* "message" of the National Study Conference on Church and World Peace held at Columbus, Ohio, March 6-8, 1929, in which thirty-five communions a allied religious organizations participated. The m sage contains nine affirmations, of which the third the crux. It reads, "We therefore hold that churches should condemn resort to the war-system sin and should henceforth refuse, as institutions, sanction it or to be used as agencies in its suppor There are eight recommendations, with additio material dealing with specific causes of internatio misunderstanding, and a chapter on "Educating Peace." This document will in all probability co before the Recommendations Committee at the Seat Convention for action. Copies can be had upon plication to the Board of Temperance and Social W fare, 412 Chamber of Commerce Bldg., Indianapo

# What Is Troubling the Cotton Mills?

## A Glance at a Puzzling Situation

By ALVA W. TAYLOR

HE sporadic strikes in the South recently have brought prominently to public attention the conditions of labor in cotton mills. Reading the ess and financial news and the glowing prophecies e boosters, the transference of more than half the n milling business of the country to the South has ed the romance of a new industrialization but of the pathos and tragedy of the twelve-hour and the $12.00 week for those women and girls e fingers are busy in spinning and weaving. Low s have characterized the manufacturing of cotin both New England and Old England, as they characterize the same business in the South. It e of the most highly protected industries under tariff system, and yet its wage scale is among the st in any of the major industries.

e evolution from the days when our granders carded, spun and wove a thread at a time, o the present where a young girl can operate a hine that does the work of 1,000 grandmothers, s like a story of magic. It is the magic of a hine age, but in cotton history perhaps the ls of John Stuart Mill are true in which he ted if all the inventions of machinery have added ounce of happiness to the laboring class.

hen the recent strikes broke out in the South the agers were not as greatly dismayed as might be gined. The trade has been at low ebb for some . Most of the warehouses are overstocked with ufactured goods waiting for a market. Many e kept their mills running in the hope that a g market will save them loss upon investment, no doubt a good many have done it in an effort ive work to their employees. With goods in the ehouse, profits slight and markets poor, the aver- employer could say, "Well, it doesn't matter h whether the mills run just now or not." Some e made fortunes out of cotton manufacturing, but industry, as a whole, has not been much more sperous where cotton was manufactured than re it was grown on the Southern farms, and the on farmer has not known great prosperity at any e since the war.

NE who has studied well the comparative situation of the cotton mill worker in New England in the South will not agree that the southern ker is so much worse off than his brother in New gland. In the South the mills are largely in vil-es, while in New England they are in industrial es. In the cotton mill village there is sunlight, sh air, green spaces, and all the advantages to health that open living brings, while in the industrial city generally existence is eked out in the crowded quarters of the tenement house. The cotton mill worker in the South has come, as a rule, from some little farm where he was a tenant or a cropper, or perhaps from a little mountain plot never worth much and where much toil was required to produce little. As a farmer he owned little or nothing and lived in a cabin. If he lives in a mill village house that is little better than a cabin he has not changed his conditions for the worse. In the more modern and better type villages he has changed them for the better, because he exchanged his farm cabin for a more or less neat little bungalow or cottage. This is true of only the more modern and the better type, but it offers promise for a better future. His hours were long on the farm and if they still remain long he is not perturbed thereby. His women and children labored in the cotton fields and if they now labor in the mills it is no change in the manner of their life—only in the method of their work.

THE Southern mill worker has not been striking because of wages and hours, but because the scientific management engineer worked out a way to reduce his movements and increase the number of looms he could attend. This increased regimentation, monotony and factory discipline until his free spirit rebelled; he has won so far as that fight is concerned.

The hours are too long and the wages too low and ultimately the status of the cotton mill worker must be raised. Paternalism at its best cannot be a permanent method of conducting an industry in a free democratic country. A new and better way must be wrought out. The mill village at its worst is an anachronism in a democratic society; it is a modern form of feudalism. At its best it is paternalistic, and good Americans are not made by any type of life in which all is managed for them. When the corporation owns not only the factory but the homes and schools, community life is reduced to a minimum, the people are too much managed and tyrannies creep in. The first essential in modern social living is for each individual to be as largely responsible as possible for his own life; the second is for everyone engaged in a common task to have something to say about his part in it. The future of America will be safely builded only upon a free, independent citizenship working together in a voluntary cooperation, for interdependence is the social expression of a freedom-loving independence.

# Some Recent Gains In Prohibition

## With the Outlook Still Brighter

By JAMES A. CRAIN

Secretary, Board of Temperance and Social Welfare, Disciples of Christ

IS PROHIBITION gaining or losing? If you read the "Wet" newspapers and certain types of popular magazines you are likely to conclude that the wave of prohibition sentiment is receding and that some sort of modification of the Volstead law is inevitable. That is to say, you are likely to come to that conclusion unless you are sufficiently critical-minded to distinguish between fact and falsehood, truth and propaganda.

Within recent months, following the overwhelming "Dry" victory at the polls last November, and particularly since President Hoover has made it plain that in his thinking the Eighteenth Amendment is part of the Federal Constitution, opponents of prohibition have been driven to desperation to find something to offset the effects of political defeat and the expressed intention of the president to enforce the law. The result has been an unusually heavy barrage of news stories designed to discredit prohibition and to show a changing public sentiment toward the Eighteenth Amendment.

Two examples of the kind of campaign which is under way will illustrate the point. The first is the so-called Wisconsin referendum. Acutely conscious of the effect of the November elections upon the mind of the country, the "Wets" sought some place where a political victory, however small, might be had, one that would lend itself to wide publicity preferred. What better state than Wisconsin, which has always been "wet," and whose chief city laid her principal claim to fame upon the quality of her beer? So the "Wets" laid their plans for a referendum to determine whether or not the state legislature should repeal the state enforcement act. The vote did not repeal the law; it was simply an advisory opinion useful to the "Wets" in their campaign to secure a political victory of some kind for publicity purposes. The "Wets" had just such a "referendum" three years ago, in which they won by a three to one majority. Nevertheless the election was called early in April and the to-be-expected "Wet" victory was duly heralded throughout the world as a repudiation of prohibition. The election figures are significant. The majority in favor of repeal was two to one, as against three to one three years ago. Returns from all but 756 precincts, mainly rural and therefore predominantly "Dry," showed a vote of 277,404 for repeal and 132,105 against, a total vote of 422,703 as compared with a presidential vote of about 900,000 in 1928. President Curran of the Association Against the Prohibition Amendment is quoted as having sa "This Wisconsin victory is complete. Wherever people get a shot at the prohibition target by popu vote they shoot straight, and in Wisconsin they the target by a thundering majority of nearly 100, votes." In spite of his mixed metaphor Presid Curran is not convincing. The election was a pol cal move and was designed for propaganda purpo There is no proof that it represents majority se ment in Wisconsin, even if the state be granted normally "wet," since as many votes, or more, mained away from the polls as voted.

The other news story designed to discredit proh tion was that of the killing a few weeks ago of M Lillian De King at Aurora, Illinois, by a dep sheriff while attempting to execute a warrant for arrest of her husband. The Chicago *Tribune* and ot newspapers were vigorous in their condemnation the act, making it appear that the officers had ru lessly invaded a private home and had brutally sl a wife and mother, and laying the responsibility it at the door of prohibition. Impartial investiga revealed that Joseph De King, the husband, ha record as a bootlegger, that he had served at l one prison sentence for liquor violations, that a sh time previous to the killing the place had been rai and liquor confiscated, and that De King had b fined for this offense, that on the night of the kil he drove the officers from his home at the point guns, threatening their lives if they read the warr to him or returned to the house, that he fired pistols in the air to emphasize his threats, that w the officers returned with reenforcements he ag became abusive and threatening, and that one of officers came into the house through a door beh De King and struck him over the head with his g rendering him unconscious. When he was felled M De King grabbed for the gun dropped by her h band (the officer testified that she actually had hand on it—her son testified that her hand within six inches of it) and the officer, believing life to be in danger, fired, killing her. The K County grand jury, after hearing the evidence, fused a bill of indictment against him. For w this incident, regrettable as it is, served as a ta for a regular drum fire against prohibition on part of the "wet" press. The family was depi as a law-abiding, self-respecting American family, mother as having been ruthlessly slain by brutal cers, the twelve-year-old son who grabbed a gun

t the officer was made a hero and the bootlegging ıer was held up as a martyr to an oppressive and American law! To such resources have the ets" been driven in their campaign to discredit ency and sobriety in the United States.

et in spite of unfavorable propaganda prohibition aking respectable gains. Commissioner Doran is orted as having said that we can now say that we e passed the crisis and that from now on enforce- nt will improve. Among the gains which may be definitely counted are the following:

### "Rum Row" Broken Up

uring the first years of prohibition we had to con- d with fleets of foreign vessels loaded with liquor hored just off-shore outside the three-mile limit of ry important American seaport, supplying liquor smugglers, rum-runners and bootleggers. For a e it seemed as if this immoral and unsportsmanlike duct on the part of citizens of other nations might ke impossible the enforcement of our laws. But nks to the vigorous activity of the Coast Guard l a new treaty negotiated with Great Britain giv- us control of all territorial waters for a distance twelve miles from shore, we have been able prac- lly to eliminate this menace. The recent sinking he notorious rum-runner "I'm Alone" in Southern ters served notice upon all the world that Uncle n is determined to break up this practice of the lation of our laws by vessels which have taken uge under the flags of other nations, even if he has blow them out of the water to do it.

A considerable amount of liquor is still coming into s country from Canada. Canadian figures show 69,002 gallons of whisky exported to the United tes in 1928. Contrast this with the 82,680,867 gal- s of whisky and alcoholic spirits on which tax was d in 1919. The Canadian smuggling situation, as l as it is, is as nothing compared to the 19.96 gal- s per capita consumed in 1917 or the 22.79 gallons capita of 1907.

### Enforcement Under Civil Service

When the Eighteenth Amendment was submitted to states it was presumed that it would require sev- l years to secure ratification by a sufficient number states to make the Amendment effective. In fact, enemies put into the law a clause requiring rati- ation by two-thirds of the states within seven years, ping to defeat it by a requirement never before de in connection with the ratification of a consti- tional amendment. When the thirty-six states cessary for adoption ratified the Amendment within e year and twenty-eight days, it caught the govern- nt without adequate enforcement machinery. Such chinery was hastily set up, and as was to be ex- cted, some mistakes in selection of personnel were ade. For a time little effort was made to oppose the w, but toward 1922 and 1923 the situation became acute. Some good men made tactical blunders. Political influence was sometimes brought to bear to secure the appointment of an unfit officer, to compel the retention of an undesirable one, or to bring about the discharge of an efficient man. There were no precedents to go by and no organized body of experience to guide those charged with enforcement. Interference from above and from without, frequent transfers of men and rapid changes of policy prevented the development of any sort of morale within the department. The passage by Congress of a bill to place the Prohibition Unit under civil service rules has given honest officers security from attack by politicians or persons of influence who may be offended in the discharge of their duties. This, more than any one thing, has served to stabilize the whole question of enforcement.

### The Jones Law

The passage of the Jones Law by the last session of Congress has given the Prohibition Unit one of the most effective weapons of enforcement it has ever had. The law, which was sponsored by Senator Wesley Jones of Washington, provides a maximum penalty of five years' imprisonment and a fine of $10,000 for manufacture, sale, transportation, exportation or importation of intoxicating beverages. It is designed especially for application to that class of offenders designated by Senator Jones as "maximum violators," habitual bootleggers to whom the old penalties of $1000 fine and a few months' imprisonment meant no hardship. Its principal effect has been to discourage that class of hangers-on known in the parlance of the underworld as "fall guys," persons whose business it is to take the blame in case of a raid or arrest, and who stand trial and take the punishment while the real offender remains in the background, furnishes bail, legal aid, pays fines and remunerates the "fall guy" for time spent in prison. When the penalty is liable to be five years' imprisonment and a possible fine of $10,000 "fall guys" are not easy to get.

### A President Who Is Really Dry

Perhaps the most important gain prohibition has made since the beginning is the election of a president who was swept into office by a tidal wave of "Dry" votes and who is personally an aggressive advocate of enforcement. Prohibition was the major factor in the last campaign. It was made so by the "Wets" who nominated as the candidate of one of the great parties, a man whose outstanding claim to fame was his opposition to prohibition and who demanded that his party accept along with him his "wet" views. It called to the leadership of that party organization an industrialist who is known mainly for his declaration that prohibition is a "damnable affliction." Prohibition overshadowed every other issue, including that of farm relief. Many other factors entered into the

campaign, the traditional Republican influence in the industrial East, the power of big business in the cities, farm relief in the agricultural sections, and perhaps some anti-Catholic sentiments in places where the Ku Klux Klan had been influential, but by far the largest single factor was prohibition. The election showed once and for all that the American people are in favor of prohibition, even though they do not believe that it is as yet satisfactorily enforced.

In his inaugural speech and again when addressing the Associated Press banquet at Washington on April 22 of this year, President Hoover laid upon the conscience of the nation the responsibility for obedience to law, including the Eighteenth Amendment. In his inaugural address he said, "There would be little traffic in illegal liquor if only criminals patronized it. We must awake to the fact that this patronage from large numbers of law-abiding citizens is supplying the rewards and stimulating crime. . . . The duty of the citizens to support the laws of the land is coequal with the duty of the government to enforce the laws which exist. No greater national service can be given by men and women of good will who, I kno are not unmindful of the responsibilities of citize ship, than that they should, by their example, ass in stamping out crime and outlawry by refusing pa ticipation in and condemning all transactions with legal liquor." These are courageous words that ha long needed expression by the responsible head of t government and their influence has been immedia in awakening the drowsy consciences of many w considered themselves good citizens, while at t same time winking at the violation of law or beco ing *particeps criminis* with the bootlegger by purcha ing his contraband goods.

The end is not yet. There are important proble still to be solved, but that we should have succeed as well as we have in the greatest piece of social leg lation since the Emancipation Proclamation is e couraging. It is only a question of time until t Eighteenth Amendment will have the same degree observance that characterizes other laws of o country.

*—Copyright Life Publishing co.*

**The Comic Strip Eternal**

# an There Be

# VORLD PEACE?

By JOY F. TAYLOR

YES," was the answer of the two hundred delegates to the Mid-West Institute on International Relations which closed an intensive e-day study conference in Indianapolis in May. It breath-taking question, *Can* there be—? for there er has been any assurance of national security and inued international good will.

ne might well question—and many do—what can re permanent world peace? The Institute faced question frankly. First, the desire for peace; nd, the belief that it is the will of a loving Father ll nations and races; third, a "will to peace" d on knowledge and sentiment translated into modes of conduct on the part of us citizens ell as those determining international policies.

rs. W. S. Lockhart, executive secretary of the iana Council of International Relations, and the f spirit in arranging for this first Mid-West Insti-, gave the thesis upon which the Council does its k.

From the foundation of the council its purpose been to elevate international relations to first e in every Hoosier's thought and concern," she . "We are united on the proposition that war is unnecessary and preventable; that no effort ld be spared to banish it as an institution among lized peoples, and that every effort should be made uild up the pacific means of dealing with internaal differences as and when they arrive."

epresentatives from churches, women's organizas, young people's societies, colleges and universi- subscribed heartily to this belief. Protestants, holics and Jews were represented in the meeting. ry color of political belief, conservative, liberal— were one in seeking more knowledge and courage bring peace on earth. A business man, Ray S. nt, was acting chairman of the Board of the ncil; a university president, Bromley Oxnam of Pauw, was permanent chairman of the Institute; n Philip Nash of Antioch College, a member of American Legion and of the International Relas Committee, presided at one of the sessions. A ld-renowned minister, Dr. Charles E. Jefferson of v York, addressed a mass meeting of youth on he World Problem." The roster also included nal board workers for a number of peace and good- interests. The Carnegie Peace Foundation made meeting possible financially.

One felt a little more at ease about the challenging

—*New York Times Magazine.*

**A Time Will Come When Statues Will No Longer Be Erected to Generals Who Have Won Fame by Victories Over Life, But Only to Great Physicians, Inventors and Others Who Have Heightened Mankind's Feeling for Life.**

of our younger generation for the solution of this prejudice-steeped problem when he heard Dr. Pittman Potter of Wisconsin University explain the implications of the League, the Court and the Paris Peace Pact for the world's welfare, and when Dean H. L. Smith of Indiana University gave his impassioned word on "Education for World Friendship." It was a comforting feeling to know that such men are influencing tremendously the youth of two of our great mid-western states.

One could not but agree with Dean Shailer Matthews of Chicago University when he said in effect that "to make that which you want to become a part of public opinion effective and dynamic, it is necessary to involve the emotions and the imaginations as well as the intellect." War makers stir up hate of other countries. It is our business to stir up hate for war itself! Too many people confuse their consciences

with their prejudices. It is our business to help them form the right kind of conscience.

An Indianapolis banker, recently a candidate for the United States Senate, presided at the session when Dr. Delisle Burns of London, England, spoke for better understanding between Great Britain and America. Dr. Burns repeated in many ways his thesis, "Time is all too short to prevent other world wars. Education and mutual exchange of good is the only hope, and it must be applied in a vigorous program—soon."

THE Disciples of Christ made at least four outstanding contributions to the leadership of the Institute. To Mrs. W. S. Lockhart, wife of the secretary of our Church Life Foundation, was due the success of the Institute more than to any other one person. Of the four round-table discussions held, Dr. Tolbert F. Reavis, professor of Sociology at Butler University and for twenty-five years our representative in Buenos Aires, South America, was chairman of the one on the recent policy of the United States in the Caribbean; Dr. Samuel Guy Inman, formerly our representative in Mexico, was leader of the one on the present status of the Monroe Doctrine; while Dr. Alva W. Taylor led the seminar on Mexico.

Much more might be said of the interesting personnel of the meeting, the large number of college young people present, the social workers and ministers. At one discussion an Italian laboring man and a Swiss professor engaged in good-natured but vigorous verbal fisticuffs. An Englishman settled the argument. Women and men were about evenly divided.

But what of the church? The spirit of Christ a his church permeated the entire gathering althou one was interested in noting the absence of the the logical terms of another day. Intelligently, scienti cally, reverently, these men and women took God in their councils and because they believed a warle world is his will, they left the meeting with new cou age and purpose. Bishop Edgar Blake, for ten yea bishop of Methodism on the European contine voiced the prevalent attitude of the church when chairman of the seminar on "The Church and Wor Peace" he opened the way from a seeming impas presented in the form of the question, "In case another war, would anyone be justified in supporti his government were it one of the combatants?" saying, "Gentlemen, we must not argue this or th 'in case of another war.' It is our business to fi the way not to have another war, and we can do if we will."

As Ernest Evans, secretary of the Indianapo Church Federation, wrote on the church page of t *Indianapolis News* the evening of that same da "Peace thinking must saturate the atmosphere of o common life. This is the way to the sound soluti of the peace problem." And this was the centr thought with which the conference closed after hearty vote to have another Mid-West Institute in t year 1930. A number of thoughtful persons express themselves as convinced that only by such sa thorough consideration of the factors disturbing t security of all the world's peoples and of those oth factors which must enter into our thinking attitud can the world become truly a brotherhood.

FOR the past two years Easter the First Christi Church of Oklahoma City h called for life recruits from young people. Last year s young people responded, one whom, Dr. Richard F. Brady, h since gone to the Philippi Islands in medical missiona work. This Easter the same c was sounded and six more you people answered. There is now group of eleven life recruits the church dedicated to full-ti Christian service, ten of whom a shown in the photograph with t pastor, Dr. E. C. Mobley, at t left and the director of religio education, Russell M. Bythewoo on the right.

# All That Is Needed Is Vision!"

## town of four thousand people in orthwest Ohio puts on a community program that challenges ther churches to greater service

By S. E. BREWSTER

Pastor Hicksville, Ohio, Church of Christ

N THE Fall of 1927 we began the education and agitation in Hickville, Ohio, for a health clinic for children over four and under six years of age. ere was considerable apathy and some opposition, l it was not until May, 1928, that we succeeded in ing the clinic tried out as an experiment. We en-ed the cooperation of the State Board of Health, local physicians, surgeons and dentists, the public ools and a large number of the parents. The ic was held in our church, forty-one children being mined, resulting in the discovery of fifty-nine sical imperfections needing corrections. The de-ts included the usual run of tonsil conditions, ade-ds, bad eyes, bad teeth, and a few of the more ious diseases, among them being one or two symp-atic of tuberculosis. In the meantime we had or-ized a Children's Welfare Committee, with its mbers elected from the churches and from the busi-s men's organizations. This committee raised ds to provide medical and surgical attention for ldren whose parents were unable to provide it for mselves. In each case the trouble was diagnosed l a report made to the parents showing the atten-n needed. The Children's Welfare Committee took e of twelve cases at a cost of $82.50 which, thanks he doctors and nurses who entered into the experi-it enthusiastically, provided care which ordinarily uld have cost $800 or more.

As an adjunct to the plan we organized a Cradle l in our own church, but upon a somewhat differ-plan from the ordinary Sunday school cradle roll. appointed the most outstanding woman in the mmunity as superintendent and associated with her of the most talented women in the membership of church. We called a meeting of the mothers of community, to which we also invited prospective thers. One of the leading physicians of our part the state, an obstetrician of wide experience, was ited to address this meeting on "The Importance Motherhood and Child Welfare." This meeting

The Cradle Roll Committee of the Hicksville church. Seated from left to right: Mrs. Archie Limpert, secretary, Mrs. Herbert L. Hosack, superintendent. Standing: Mrs. Clarence Kuhl, nurse, Mrs. C. A. Waltenberger, and Mrs. Frank Preston.

was attended by forty-eight mothers. The mothers' meeting removed the last vestige of opposition to our clinic, with the result that another clinic was demanded this year, which was put over with one hundred per cent cooperation of the whole community. We now have also an immunization clinic going in full blast and will soon eliminate forever from this community that dread scourge of childhood, diphtheria. More than 200 children have already been immunized.

I feel that the organization of the Cradle Roll, with its mothers' meeting is one of the outstanding educational accomplishments of the experiment, since it enlists the mother along with the child. I find that in providing the mother with needed training for the care of her child she will accept as a part of that training instruction on the subject of how to bring the child up to love and revere sacred things, and that the mother can be taught to make this the point of major emphasis during the impressionable years of early childhood. Mothers want to teach their children the things that relate to the church and to religion, but many of them do not know how to do it. But they are eager and willing to learn and their eagerness offers the opportunity for the minister, the doctor and the nurse.

There is a new enthusiasm and a new sense of community responsibility in the church. The folk in the church and the Bible school realize that their church is rendering a significant service to the community and as a result there is a new sense of worth pervading the whole congregation. And yet we have had no extraordinary opportunities, and no resources that are not available to any community in the United States. All that is needed is the vision.

# College of Missions Commencement

AT THE close of its first year of affiliation with the Hartford Seminary Foundation, the College of Missions observed its commencement exercises at Hartford, Connecticut, on May 28, 29, not as a separate function but as an integral part of the joint ceremony of the three constituent schools of the Foundation—the Hartford Theological Seminary, the School of Religious Education and the Kennedy School of Missions.

Dr. Clarence H. Hamilton, resident professor and dean, who has superintended the interests of the College of Missions students, reported a happy and successful year. Not only the Disciples' missionary candidates preparing for foreign service, but also those enrolled for ministerial training in the Theological Seminary have taken a uniformly high stand in academic achievement at this stimulating and cosmopolitan seat of Christian learning. An organized fellowship of all Disciples' students and professors has been maintained.

The observance of the Ivy Chain ceremony, a tradition inseparable from a College of Missions commencement, was impressively conducted by Dr. George W. Brown, former dean of the College and now head of the India department in the Kennedy School of Missions. The Ivy Circle included not only the missionary candidates but also the ministerial graduates.

The principal graduation address was given by Dr. Robert Russell Wicks, dean of Princeton University Chapel, on "Helping People to Recover a Sense of God." Professor H. C. Macgragor, the eminent New Testament scholar from Edinburgh recently elected to the Seminary faculty, addressed the ministerial alumni on "The Pulpit Message for Today." In the library of beautiful Avery Hall, a portrait of Dr. W. Douglas Mackenzie, president of the Foundation, was unveiled and presented. What is regarded as the crowning event of the week was the Farewell Luncheon of the School of Missions, an annual custom, at which President and Mrs. Charles T. Paul attended as guests of President Mackenzie.

The next scene in the commencement activities took place in Graham Chapel in the Missions Building, Indianapolis, a place hallowed with memories, where on Tuesday night, June 11, the formal appointment and ordination of the new group of six young missionaries, graduated a few days earlier at Hartford, took place. These are Miss Vida Elliott of Dallas, Texas, who goes to India, Miss Agnes Fishbach of Beatrice, Nebraska, going to Paraguay, Miss Faith McCracken of Dinuba, California, Dr. Myrtle Lee Smith of Livingston, Tennessee, and Mr. and Mrs. Everton B. Smith of Hiram, Ohio, all of whom go to the Belgian Congo, Africa. Dr. Smith is the first woman doctor the Disciples have ever sent to that field. In addition, Miss Merle Ward, formerly a mi sionary to Jamaica, received appointment to Afric Miss Margaret Lawrence, who returns this year t China, has already been ordained and appointed t that field, where she served for a short time prior t the Nanking uprising in 1927. She has been stud ing for the past year at Hartford.

Spring flowers and greenery banked the platfor mutely but gloriously symbolic of the verdant beau of the young lives being offered as additional wi nesses to God's love. It was a service of rare ton Few mountain-top spiritual experiences enter th routine of our everyday lives, and to enter into th fellowship of this hour, to sense its rarified atmo phere, was a privilege never to be forgotten.

PRESIDENT CHARLES T. PAUL, inimitable his graciousness, presided. Following the inv cation by E. R. Moon and the Scripture reading b B. R. Johnson, pastor of the Downey Avenue Churc the candidates were presented and conferral of a pointments made by C. M. Yocum, secretary in th foreign department of the United Society. Interpre ing in song the significance of this ceremony, Rosc Leavitt, choirmaster of the Downey Avenue Churc sang *This Is My Task.* President F. W. Burnham ga the charge of the United Christian Missionary Socie under whose auspices the group is going to the fiel and the ordination address was delivered by Myr L. Pontius, pastor of the Central Church, Jackso ville, Illinois, and a member of the executive commi tee. Claiming the need of the world to be great than at any time in its history, painting a vivid pi ture of the turmoil, the restlessness, the uneasy sen of transition of not only every nation but every pha of activity of man, he held up the Man of Galilee a his guiding, comforting spirit as the unconscious lon ing in the soul of mankind. That the members of th new group of missionaries have for their primary r sponsibility the taking of that spirit to the uttermo parts of the world is their crown. Their abiding i spiration, he declared to be, "Not that they ha chosen thus to serve, but that God has chosen them

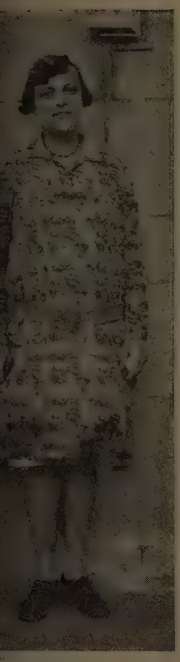
A reaffirmation of consecration by the newly a pointed missionaries was followed by their singi *Spirit of God Descend Upon My Heart,* turning on t last stanza to kneel quietly before the elders parti pating in the ordination for the laying on of han after which W. R. Warren led in an ordination pray that crowned the hour.

To the stirring strains of *Lead On, Oh King Etern* sung by the entire assembly, the group marched do the short aisle and into the corridor where they ceived the Godspeed of all present on behalf of t brotherhood.

# "Our Lives Against Your Money!"

## The Group at the College of Missions, Ready to Go

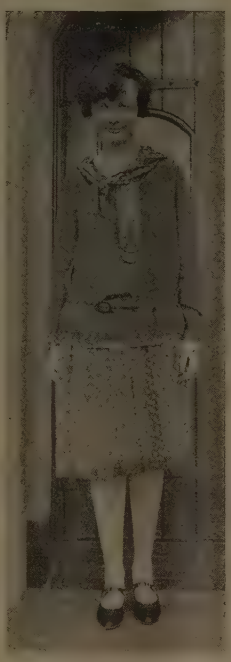
By E. R. MOON



s Fishbach, South America

A ONE-TIME familiar slogan was "Drive a Ford and *save* the difference." Of course it is just as true that if one wants to own and operate a more expensive car he must *pay* the difference. And there are millions who, because of the added comfort and pleasure, have chosen larger cars and willingly assumed the extra expense.

As I think of the above there comes to my mind two groups of people—Christian people. The members of one group, the smaller group, have denied



Margaret Lawrence, China

Nor is the difference confined to means of travel alone. Many of the first group have given up modern homes to live in mud houses. Electric lights have been given up for candles, flowing water for a bucket and dipper, a modern bathtub for an ordinary galvanized washtub. The refrigerator has been given up without even a poor substitute to take its place.

Then there are the dearer things of life. You fathers and mothers, what price would you

Vida Elliott, India

name if someone should ask you, for a money consideration, to tear yourself away from your children to serve for years in some of our most remote mission fields? Would you think it any less of a sacrifice to drag your family away from comfortable homes, the best of schools, and choice human companions, to grow up with none of these comforts or necessities, coming home later scarcely able to speak the English language?

If others feel the urge to pay even that price for the redemption of the African or any other people, what sacrifice should you lay on the altar beside theirs?

If you had to go or pay for staying, how much would you give to keep from going?

Live in America, yes, but be man enough to pay the difference.

iselves the pleasure of even a small car. They chosen to *walk*. O certainly they would love to but where they travel no vehicles can go; over mountains, narrow and dangerous passes, and cherous canyons, across geless mountain torrents the long, long trail to t; or they wind slowly g the tortuous jungle through miasmatic mps to Congo's forest iren.

hy have they gone? Be- e they love Jesus and loyal to his command to and are fired with his for those who know not

see the other group, ch is many times larger the first. They have en a land of magnificent ways, where prosperity es it possible for every to own and operate his automobile.

All bound for Africa. Left to right: Dr. Myrtle Lee Smith, Faith McCracken, Mrs. Everton B. Smith and Mr. Smith

"Grass boys" at the Bolenge station who keep the grounds of the station in good condition as part of their school work

# A Quiver of Arrows for the Church

By ANDREW F. HENSEY

IN THE 127th Psalm, there is a familiar picture. It is of one of Israel's mighty archers, standing with bow in hand and quiver full of arrows slung upon his back. As the church faces daily its task in every land, it can remind itself that for its continual battle with sin and ignorance and greed, it has likewise its quiver full of arrows for that struggle. Not only does the church in the warm compassion of the Master gather into its institutions everywhere the neglected childhood of the world, but that same childhood, won and trained in those institutions, goes out to wage far more valiant and effective warfare than the generation before.

This situation came about most naturally. In some lands famines caused many children to be confided to mission care. In many places in Africa, redeemed child slaves were the first persons to become interested in Christ. In all lands the parents generally had no objection to the children learning of Jesus even if they themselves did not feel so inclined. So it has come to pass that we have boarding schools almost everywhere, within whose compounds the young life of these lands is given the best medical care, is taught, molded, and then sent out to make its impact upon the life of its land. Very few of these students leave their schools without having become Christians.

Any morning at Bolenge on the Congo River in Africa at six o'clock when the *lokole* drum sounds, you may see a group of nearly a hundred boys gathered in front of their compound for roll call and devotional program. This is frequently conducted by someone from their own number. When the l notes of the Lonkundo hymn have died away, th boys scatter to every part of the station—to the pr ing plant, the hospital, the engineering plant, the c pentry school, the business office, the class in maso the gardens—all the varied activities of a mod mission station. At the same time, those who are be teachers or preachers go to special normal a evangelistic classes.

Throughout the day they have a full schedule, cept for the siesta period just after noon, their t being divided up for work, school and play. Most this they enjoy, but agriculture has to make its w This is "girls' work," and consequently every mas line soul hates it; but everyone is very sure that i one of the most essential of professions for the n Africa, so each boy has to have some training gardening. It is even hoped that a few of them so completely overcome their repugnance for farm that they may be trained as agricultural dem strators. Therefore a continual effort is exerted make gardening interesting. They are encouraged plant European vegetables, and to promote c growing and other contests, with attractive prizes

The more one sees of these Congo boys, the si he is that they are the quite normal type to be fo in every clime. They love everything military will march when much too hot and tired for work school. They are also full of mischief. Some ben lent soul had the happy (?) idea of adding to t joy by introducing the sling shot, and, as all the

ry bungalows are roofed with galvanized iron, glorious times they have in shooting heavy s upon these roofs, beneath which nerve-racked i try to get a little sleep. They do everything ought and ought not to do—turn out better than one had dreamed.

l the boys stay in this school e years and some of the younger much longer. Much is made of graduation, and few occasions more popular than their com-cement exercises. Their ages at uation vary according to their at entrance, but the average is probably from fourteen to six-, as in Africa entrance into real and service comes much younger here. All our Congo churches a very young leadership.

nong the graduates of the boys' ol in past years, few are better n or loved than Enoch Mpoku. Early in 1908, several years in school, he made the Good Con-on, and the very next week went to his first serv-s a school teacher in a distant village. The next he learned to set type and finally became fore-of the small print shop. Then he became nored of machinery and spent several years as an neer on river steamers, returning to Bolenge in being e a deacon t year. le acting as man for the hill, he was en as assist-pastor of Bolenge rch, and ordained to ministry in . A preach-f merit, a or with the winsome e, Enoch ku is a fine e of "ar-" such as church has ts Congo er directed inst the heart of heathenism in Africa. e is one of many who are attaining places of use-leadership. Botaka, at Wema, is a good cook se position incites to envy, but is also an un-

—C. M. Yocum.

**Mission boys at Bolenge making clothes**

**An afternoon stroll by young friends in an African village is as pleasant and as common a sight as in America**

usually fine school teacher and a leader in the young church. Ekeba, engineer on the "Oregon," Bongonda, the chief of Bolenge, Mboloko, the chief of Inganda, Bombenga, captain of the "Illinois," Lokangu, district evangelist in the Ngiri region, are all from our schools. They go out to every phase of the rapidly developing industrial, commercial and religious life of the New Africa.

Practically every boys' school in Congo has a long waiting list, as lack of funds and equipment makes it necessary to limit the number who may be accepted.

Where girls are concerned, however, the situation is far more delicate. It is never quite so easy in any non-Christian land to get the girls into school as it is boys, and in the polygamous land of the Congo, there are special difficulties. Even in the case of day schools, the girls never are able to attend as regularly, as they assume daily duties and tasks when far younger than the boys, and, no matter how carefully school hours have been chosen, the girls are always likely to have to go with their mothers to the gardens or fishing camps.

Then, every girl, in a more significant sense than in many lands, is always an actual or partial wife. In Central Africa, the acquisition of every wife involves a financial transaction, and it is rare, save where Christian ideas have wrought changes, to find any girl not partially paid for as a wife, since these payments often commence at a very early age. Because she is a valuable piece of property, and partially paid for, it is exceedingly difficult to persuade her family to let her go away to school, as they fear that she may run away to a marriage other than the one arranged for her, necessitating the family having to repay the money and perhaps having to accept a son-in-law far less advantageous from the financial or social viewpoint. Also intertribal hatred is one of the curses of Central Africa, and the parents of a girl of school age are afraid that their daughter, instead of marry-

ing a man of her own Bankundo tribe, may fall in love with a handsome young man from the Ba-Loi, or other tribe. Family feeling and affection are likewise very strong ties, and even where no tribal differences are involved, they always dislike to see daughter or sister marry someone from a distant region, making it improbable that they would see her often. This fear for the future of the child has always made it difficult for girls to become Christians. A man can decide to accept the *"baoi ba Nzakomba"*—"The Words of God," and his wife may follow him; but when a young girl wants to walk on the *"Mboka ea Yesu"*—"The Way of Jesus"—every member of her family becomes apprehensive. And if, in addition, she wants to go away to school, then every inducement, even to tying her up, must be employed to get that idea out of her mind.

But in these days many forces are operating to make it more possible for girls to come to school. The few who have been able to get an education have gone out as wives and mothers in Christian homes, and are able not only to get other girls to go to school, but to persuade their families that their fears are groundless. Also, the young Christian men desire wives who may be real helpmeets to them, and so quite a large number of the girls in our boarding schools have been placed there by the families of Christian boys, or are being paid for by young Christian men.

In addition to going to school regularly, the girls in the boarding schools are taught to cook and sew, perform household duties, and also to spend part of each day in gardening. For another anxiety every man or boy in Congoland shares is that going to school will spoil the girls for wives. His conception of a good wife is one who will be an industrious gardener and a good cook, as well as having all the other virtues. Old ideas have been so carried over into the new days that while every Christian family plans to have a sewing machine, very few women are ever permitted to learn to run it, that duty in the division of labor being conceived as belonging to the men, while agriculture still belongs to the women. As has been indicated, a continual effort is being put forth to interest the boys in agriculture, though they are taught tailoring also. Likewise with the girls. While they are taught to sew by machine as well as by hand, and make all their own clothing, they also have their training in gardening under native women who are real experts.

After what has been said, it will not be surprising to learn that very few careers are open to girl graduates, even after the years of real progress. She may teach for a little while after marriage, but as yet no career but marriage is open to her. (No girl in Africa ever needs to worry about getting a husband!) Of course, the wives of pastors and teachers and other leaders make their own contributions, and the few matrons of dormitories are highly regarded. However, one dreams of a day when wives and mothe may have more opportunities for service. Nursing one of the fields in which this might be practicab especially Public Health Nursing, and some of o doctors are hoping that such nurses may one d take the place of the native midwives.

Over and above all, the purpose of these schools to give to the boys and girls a distinctly Christi training. Our dream is that they will find Christ class or church or dormitory, and that they will cat the vision of serving him. Each school has its o Christian Endeavor and other meetings, and the bo and girls not only learn personal evangelism, but pu lic speaking in those gatherings. The simple, whol some life of the dormitories does not spoil them f the privations which are inevitable for those w choose to take up altruistic service.

Then the curriculum of each school is so plann that the choice graduates will go directly to the tra ing school, reopened last year at Bolenge.

Mrs. Mary Lee Newsome, on reading in one of D Crawford's books of the custom of sending little bo ahead of a traveler into the jungle to tread down path, wrote:

> Bathed in the dark dews as he goes forth
> Through heavy menace and mystery
> Of half-waking tropic dawn,
> Behold a little boy,
> A naked black boy,
> Sweeping aside with his slight frame
> Night's pregnant tears,
> And making a morning path to the light
> For the tropic traveler.

Marvelous symbol of the frail childhood of t church, making clear and ready the way along wh may go with nail-pierced feet the Lover of the Lit Children of every clime.

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## The Court Takes a Hand

A MAN dying in New York recently directed his will that $275,000 be used in building a maintaining an orphanage and home for the aged New York City. The court declined the gift, con ering the sum quite insufficient for the purpose questioning the desirability of maintaining child and old people in the same institution. It theref decreed, with the concurrence of the attorney for executors of the will, that the money should be gi to a California orphanage which was also a benefici

This and similar cases drive home the unwisdom tying up too closely bequests for charitable and ot social purposes. In the light of this and other cisions "it behooves executives and trustees of ag cies or institutions," says the Child Welfare Lea of America in a recent number of its bulletin, seek for reinterpretations of wills, so as to make m available for the present day, resources whose us seriously hampered by the restrictions of wills."

# Opening The Gate Of Japan's Tomorrow

By ADA SCOTT

Former Missionary in Japan

N JAPAN, a land where childhood reigns supreme, it has been proven time and again that "a little child shall lead them." Japanese parents will do ost anything within their power to increase the and happiness in the lives of their children. As a , the homes and yards are small and crowded, the ets narrow and busy with the passing traffic. re is no really safe, satisfactory place to play, in ordinary plan of things. A traveler just back a a trip to the Orient said that when she saw the dren of Japan playing, she was reminded of the ure of children playing in the streets of the new salem—only the streets were different.

it any wonder then, when into a community there es a group of gentle, capable workers, who, in e way or other, secure a large, pleasant room with ast more than the ordinary amount of yard space t it, that there is a ready response? Children dn't be hired to stay away from a place like that. her can they be frightened away. They come with them come brothers or sisters or playmates, hers or grandmothers, sometimes, fathers or grand- ers. Of course, the manner of making the first acts differs in different places under different litions, but usually there is little or no difficulty ecuring as many children as can be cared for lily.

he Nakazato Kindergarten in Tokyo cannot claim e the oldest one maintained by the Disciples of ist, but it has been one of the most successful and the first to become wholly self-supporting. It opened with a twofold purpose in mind, to give children of a rapidly growing community the advantages of such a training, and, furthermore, to give the girls in the Bible department of the Margaret K. Long Girls' School the practical experience in Christian work that would come through calling in the homes where the contacts were made.

The building itself, purely Japanese in style, stands about halfway between the boys' and the girls' high schools. There is a separate entrance to the grounds for the little folk and their own playground is surrounded by a beautiful hedge. As one passes through the kindergarten gate, he cannot help realizing he is entering a happy atmosphere. On either side of the stone walk that leads to the doorway is a row of rose-bushes planted by one of the kindergarten homes as a gift of love and gratitude. Mingled with the roses are daisies and other flowers, planted and cared for by the children themselves as they learned to love and care for the Father's gift of flowers. Farther on, in a corner of the playground are the rabbits and other pets.

ON THE left, as one enters the building, is a room known as the mothers' room. It was intended to be a waiting room for those who had come for the children. The little charcoal fire is usually kept burning and over it sings the kettle of hot water for the tea. A library of helpful, interesting books on the care of children and the Christian message has gradually been accumulated and is there to be used. Many a conference has been held in this room between mother and teacher, and many are the stories of gladness or sadness that it could tell. In recent years, in addition to all this, the Mothers' Club leaders have used the room for their committee work.

Wonderful as all this is, the real thrill comes to the visitor when he enters the big circle room filled with the bright-faced children. There are about eighty of them, just as alert and alive and interesting as any eighty are the world around.

If it is early, one is likely to wander about the room a bit. The room itself is big and light and airy. There are long, glass, sliding doors the full length of the east and south sides. When the weather is warm enough, they are all pushed back and one may enjoy the whole outdoors. It may be the cherry blossoms or the wisteria arbor or the gold fish pond or the quaint Japanese garden that greets the eye. One is interested in it all and yet nothing is half as interest-

ing as the children themselves. They seem to know "no East or West" and accept their visitor as their friend and are eager to show him all their treasures and keep talking away in Japanese as if every word were understood. They will very likely show their own little library nook, a fascinating corner filled with beautiful pictures and attractive books, where they delight to gather.

The missionary kindergartner is often met with some such query as this: "It's all nice and interesting, but do you really think it helps teach the gospel message?" If any such doubter could only have the chance to follow the faithful teacher for a week and be able to understand all that was said and done, the doubts would disappear completely.

THE opportunities of teaching God's goodness and care for his own to the little people gathered there are manifold. The day's work is always begun with a Bible story and a prayer. Sometimes the children name things they want the teacher to mention in her prayer, sometimes they offer their own childish prayers. Before they eat their lunch at noon, again they thank God for his gifts to them. It comes to be the natural thing to do and many interesting stories have come back from the homes showing that the children carry with them the lessons learned. More than once, some mother has told the teacher a story like this—the family were about to begin a meal when the small kindergartner insisted that the father must say the "thank you" prayer before they ate. The father, not understanding or knowing how, refused, whereupon, the child, still persisting, made the family fold their hands and shut their eyes while he repeated the little prayer learned in kindergarten. Another child went home with his little mind full of questions about God and how he did things. He began to ask his mother many of the same questions that a child is apt to ask here in our homes. Of course, she couldn't answer them, so she sent him to his father, but neither could he. Finally, the father turned to the mother and said, "You'd better go to the mothers' meetings they have over there and find out what it is about." And with a beaming face she added, "That's the way I began attending the Mothers' Club." One father decided to give up his liquor business after listening for some time to the temperance lessons learned in the kindergarten and repeated by the small son. Sometimes the special opportunity comes at the time of sickness or through the death of the child. The teachers seek to use every opening that comes and spend a great deal of time in calling in the homes.

The Nakazato Kindergarten is fortunate in having a strong, well-organized Mothers' Club, ready to help the teachers in every way. It was through the initiative of this club that the kindergarten assumed full self-support. It was the year following the earthquake of 1923, and the mission was in deep perplexi because of a reduced budget. The missionary teach in charge of the kindergarten didn't know what do. A much-deserved "raise" had been promis the teachers. Tuition was already high. The ma mum number of pupils was enrolled. There seem to be no way whatever. One day the head Japan teacher came to the missionary and said: "We derstand the Mission is troubled for funds. executive committee of the Mothers' Club has b wondering if they couldn't do something to help a they would like to have a conference." The conf ence was held with the result that the mothers vo to ask the Department of Education to increase already high tuition one-third and in addition, th doubled the dues to the club, making them ab thirty-five cents a month. They were not from r homes, but they preferred to make these sacrifi rather than see their kindergarten in danger of bei closed for lack of funds. In their club work, th have their regular monthly meetings in which th study some phase of child welfare. The meeting always opened with a devotional period led by so Christian mother or a teacher, or occasionally by minister of the nearby church. Sometimes the vo of a timid mother breaks as she tries to take part, she bravely continues. Many of the mothers of t group have had more than the ordinary opportunit and hence there is real leadership among them.

ANOTHER interesting, growing work in connect with our Nakazato Kindergarten is for grad ates, especially through the regular Sunday school the church. While the kindergarten children meet the kindergarten for their Sunday school hour, w the missionary teacher and the Japanese assistants charge of the period, the head Japanese teacher having a class in the regular church school for recent graduates, helping them get acquainted and terested in the more formal, definite church organi tions. Although this phase of the work has been c ried on for only a few years, it has already made qu definite contributions to the life of the church sch In order to keep the children's interest vitally c nected with the associations of kindergarten days, teachers frequently keep "open house" at the kind garten Sunday afternoons, where the children n come and live over again those happy days. It m the hearts of the teachers very happy one day whe Japanese, a stranger in the community, made the mark to the club meeting that he knew there wa Christian kindergarten in the community by prompt and courteous way in which a group of c dren answered his inquiries as to directions to meeting place and offered to show him the way. stranger could notice that, what might be said those who know the children best? They truly become "witnesses" for Him and His way of life.

Harry H. Rogers, President of the International Convention of Disciples of Christ who will preside at the Seattle conclave

# *Introducing—* The President

## A Man With the Habit!

By BERT WILSON

' HAS been said that "some men are born great, some men achieve greatness and other men have greatness thrust upon them." That same general seems to apply to Harry H. Rogers. He was n to be president of some organizations; he has ieved other presidencies, and in more than one he has had the office of president thrust upon him. e is the President of the International Convention Disciples of Christ and will preside at its sessions Seattle in August. He holds that office in other anizations as follows:

resident Exchange National Bank, Tulsa,
resident Anchor Life Insurance Company, Tulsa,
resident Oklahoma State Chamber of Commerce,
resident Tulsa Exchange Trust Company,
resident Exchange National Company,
resident Central Trust Company of San Antonio,
resident Milam Company of San Antonio,
ice President McMan Oil Company,
ormer President International Rotary Clubs, 1927.
ormer President Official Board of First Christian Church, a,
ast President Tulsa Chamber of Commerce,
ast President Oklahoma Bar Association,
resident of District Exemption Board, during the war.

e does not seek the office of president, the office ks him.

he position that Harry H. Rogers occupies in the ld of business, education and religion cannot be lained without considering the soil "from which sprang." If you stick a pin at the center of the llest county in the Missouri Ozarks, you will find wn without a railroad called Hermitage, the capi- or county seat of Hickory County. Into this rk region came the grandfather of Harry Rogers, a pioneer from Tennessee. He put down his stake in that rough, hilly country, built his log house, and matched his staying powers against the elements in the belief that he could stick it out and prove up on his land. He did. In addition to his home, he built a church and a schoolhouse.

In this same county Harry was born—a farmer's boy with all the necessary hard work and long days that go with a farm in the Ozarks, or anywhere else for that matter. He fed the hogs, milked the cows, split the rails, tilled the soil, until his muscles were hard as rocks and the foundation for a strong physical manhood had been laid. He says that there was no work on the farm that he hated to do.

Linked with the farm is also the little red schoolhouse. In addition to the regular school sessions are other influences, equally important, that help to make and mould the citizenship of the future. What memories cling around the old country school! It was the social center. The old-fashioned literary society flourished here in its purest form; the debating society also, the spelling bee, and the "cipherin'" match. Here the country beau went forth with his "first girl" blushing but happy. Young Harry was knee-deep in everything that was going on. His home, his heredity, the farm, the country school, the sturdy, hard-working people of the neighborhood, built into him the physical, mental and moral fabric, that has kept him vigorous and strong through the busy years that followed.

Having learned most of what there was to know in the country school, at sixteen he became a school-teacher himself. He attended the Warrensburg, Missouri, State Teachers' College and later became principal of a school, then county superintendent, and since Hickory County was small, he was permitted to continue as a teacher.

THE two tasks did not take all of his energy, so he began to read law. He read voraciously; he comprehended readily, and covered every point with a thoroughness not often found in one studying without direction. He continued teaching and studying until he felt that he could pass the state examinations. So he finished his school term on Friday, passed the examination successfully on Saturday, and started for Oklahoma on Sunday.

The ordinary person thinks of the native of the

Ozarks as being provincial or backwoodsy. Maybe some of them are. It depends entirely upon their heritage, and their ambitions as to whether they allow the Ozarks to engulf them or whether they use the Ozarks as background, and push out to make their mark in the world. Harry Rogers did the latter. He settled in the Indian country. He specialized on Indian laws, and laws relating to the oil and gas business. Oil men were soon consulting him about the intricacies of those laws. He became attorney for a group of oil men who were rapidly assuming leadership in that field. He soon gained state-wide recognition, and was appointed special lecturer on the oil and gas laws at the University of Oklahoma.

It will be seen from the above facts that Harry Rogers is a self-made man. He did not have the opportunity for a college or university education, but like Abraham Lincoln his capacity was unlimited. He personified the principle of self-education. The best educated man is the man who knows how to find out. "He has succeeded not because fate conveniently stopped the roulette wheel at the point of fortune for him, but because he has the creative capacity to mould business enterprise."

It was inevitable that Harry H. Rogers should move up to Tulsa. From Wewoka, to Holdenville, to Tulsa. Tulsa is looked upon as the oil capital of the world. Rogers was one of the best oil lawyers of the great Southwest. Tulsa needed him, attracted him and used him. When he came in 1912 the population of the city was 18,000. Now, with its adjoining suburbs it has at least 200,000. And all of that in less than twenty years!

IN 1920 it was necessary for Mr. Rogers to move to San Antonio on account of Mrs. Rogers' health. Tulsa "loaned him to San Antonio for eight years." In San Antonio he was soon one of the outstanding civic and business leaders. His legal profession and his banking business were not enough to keep him busy, so he helped to organize and finance a cotton mill worth $600,000. He helped to organize a timber project costing $2,000,000. A railroad was needed where no railroad existed so he built a railroad, became its owner, and, of course, its president.

Early in 1928 Mr. McGraw the aged president of the Exchange National Bank of Tulsa, passed away. Harry H. Rogers was unanimously chosen by the directors as his successor.

His election was an event of real importance not only to the bank, but to Tulsa and the whole Southwest. Why? Because "Wherever Harry Rogers is, there is a live citizen, a citizen who participates not merely actively, but tremendously in the growth of all that is wholesome, inspiring, creative, cultural and benefiting to the community." Because "that counting house counts most that stimulates and encourages all wholesale business enterprises, and promulgat the commercial doctrines that stand the test of t Golden Rule."

"The new captain climbs to the bridge. Hi civic virtues, commercial integrity, industrial fo sight, and humanitarian principles prompt the n captain's every act and contemplation." That's w the bank wanted him, that's why Tulsa wanted h back, and that's why the Southwest loves him.

The Exchange National is considered the larg and most influential bank in the West and Southw reaching from Kansas City to the Pacific Coa Harry Rogers is one of the builders of the bank, a of the beautiful building in which it is housed. He considered one of the "most experienced and enthu astic city builders in America." The editor of t *Tulsa Tribune* says "he is one of the civic leaders w helped Tulsa put on long pants."

The bank building itself is a palace of beauty. decorations and finishings are real pieces of art. "tone" is dignified and cultural.

More than three hundred people are employed this modern and up-to-the-minute concern, and fr the President down they all step lively. One of t clerks in the lobby was asked if a man named Rog worked in this bank. He twitched his John Gilb mustache and replied,

"Mr. Rogers? Why, he's the *President* of t bank!"

The elevator boy who takes one up to the mezzan floor where Mr. Rogers has his magnificent offices, sists that Mr. Rogers is one of the greatest fello around this bank or any other bank.

His secretary has never seen him angry. She never seen him ruffled, or up in the air. He g things done, not by bluster, nor by bluff, but by ha work, organization, sticking to the main task, kno ing his business thoroughly, and by making decisi quickly and accurately. She will not disclose w his middle name is. Harry doesn't like it, never sig it, and she won't tell. So the middle "H" is s shrouded in mystery.

IT WAS while Mr. Rogers was attorney for McMan Oil Company that he broke into really business. The McMan Company had large holdi and was approached by the Standard Oil Company sell. A deal of such far-reaching significance usua takes a good deal of dickering, meeting of direct consultation, etc., but one day Harry Rogers, sing handed and alone, made a trip to Muskogee to m the representative, or representatives, of the Sta ard Oil Company. After talking over the gene proposition, Mr. Rogers wrote out the contract one side of a sheet of hotel paper, and made the s for $39,000,000. And when he got back to Tulsa was wearing the same hat! This deal made

ers a millionaire at forty and gave him a place he affairs of big business that he had not held ore.

low does a man feel who was reared as a poor boy he Ozarks, but is now touching elbows with the big iness men of the world? Why, he doesn't feel any erent in New York City than he did in Wheatland Hermitage. Business is simply trading in its vari- aspects. Trading is done in skill, ability, money, l, oil, cotton, banks, railroads, ships, and in com- ce and industrial concerns. If you trade horses, principle is the same whether you trade one or a usand. Business, after all, is based on confidence. en confidence once has been established business s on normally whether it be large or small.

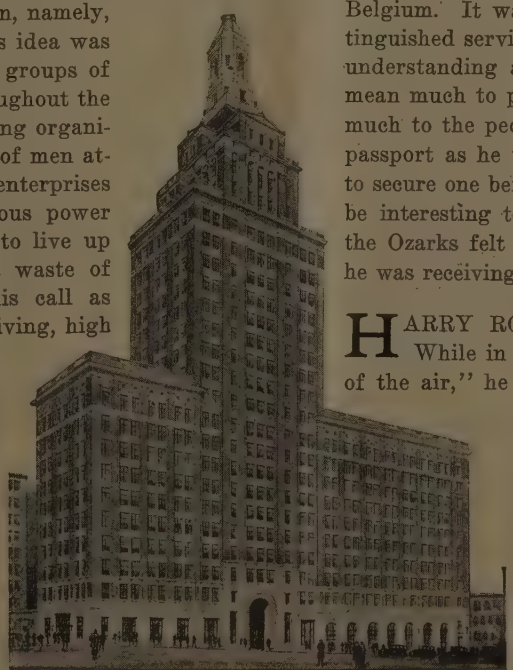
Ir. Rogers is known as a man of democratic prin- es and ideals. His success has not turned his d. Being rich does not make him a snob. The ple in the church who knew him as a young man moderate circumstances say he is just as demo- ic now as then. He never apologizes for the rch under any circumstances, but on the contrary s about the church and emphasizes its importance his associates in business and elsewhere.

IS generally conceded that Rotary International had one of its greatest years under the presidency Harry Rogers. There were two reasons for that. st, Mr. Rogers does very thoroughly all that he to do, hence he gave Rotary a wonderful business inistration; and, second, he insisted that Rotary uld live up to its profession, namely, t of a "service" club. His idea was t it was not merely large groups of organized into clubs throughout the ntry as a mere back-slapping organi- ion, but that such a group of men at- hed to the great business enterprises the country had tremendous power good, and if they failed to live up this opportunity it was a waste of e and energy. Hence, his call as sident was a call to high living, high lking, patriotic service citizenship.

Note his emphasis at a at meeting of Rotarians Memphis during our In- national Convention. The eting was held in the gest dining room of the gest hotel. It was filled capacity. Harry Rogers s the speaker. He made r e e points: First, Rota- ns are citizens. Are they ying the law? Have you liquor in your cellar or on your hip? Are they setting the kind of example before young men as citizens that is worthy of real citizenship? What can the country amount to if Rotarians, among its best citizens, fail to have respect for the law and fail to obey the law? Second, we are church members. What do you do on Sunday? Do you make all kinds of excuses to stay away from church? The churches are the proponents of the Christian religion and as Rotarians and citizens we ought to back up our churches. Third, we are home-builders. Are you true to your wife and true to your home? No civilization is safe that is founded upon infidelity in the home. The home is the unit of our civilization and Rotarians must help to build the ideal home.

Remember, that speech was not made by a preacher on Sunday but by a big business man to big business men at a noonday luncheon in the middle of the week.

It takes courage and moral fiber to make a speech like that anywhere, and Harry Rogers made such speeches not only in America but in Canada and Europe as president of Rotary International. While in Europe attending its convention Mr. Rogers was decorated by King Albert of Belgium. This took place at Brussels at a large public meeting. The King could not attend it personally but sent the prince, his oldest son. He tied the decoration upon Mr. Rogers saying that he did so under the direction and at the request of the King. It is the highest decoration given to anyone other than a citizen of Belgium. It was awarded because of his distinguished service in the cause of international understanding and good will. That may not mean much to people of America but it means much to the people of Europe. It served as a passport as he traveled in Italy having failed to secure one before leaving America. It would be interesting to know just how a product of the Ozarks felt during the actual moment that he was receiving this decoration from the King.



**Exchange National Bank Building of Tulsa, Oklahoma, the largest institution of its kind between Kansas City and San Francisco. Mr. Rogers is of course the president**

HARRY ROGERS is a man of the air. While in San Antonio, "the West Point of the air," he became interested in aviation. The wide open spaces of the great Southwest consume too much time in ordinary methods of travel. Mr. Rogers cannot get all his work done without using the aeroplane. From Tulsa to Enid, Oklahoma City, Dallas, Fort Worth, San Antonio, Wichita, or Kansas City, is only a few hours as the crow flies. Mr. Rogers frequently

(*Continued on page* 46.)

# "From Falling Hands

Alma Evelyn Moore, with one of the millions she loved in India, as elsewhere throughout the world

IT WAS the morning of Memorial Day, May 30, that news first reached the United Society family in Indianapolis of the tragedy that took place on the highway at Blue Springs, Missouri, at 11:45 the night before. As all the brotherhood knows by now, Miss Alma Evelyn Moore, Miss Daisy June Trout, Miss Grace McGavran and Miss Ruth Locke were driving in Miss Moore's new Essex car to Topeka, Kansas, making the trip from Indianapolis, a distance of about 600 miles, in less than two days. They had left Indianapolis about 5:30 o'clock Tuesday afternoon and spent the night in Effingham, Illinois. The next morning at daybreak they were on their way, but trouble with the car caused a delay of about two hours, and again they went speeding westward, to stop early in the evening in Columbia, Missouri, for two hours' rest with Mrs. Mayme Jackson Scott, and then the road again. Coming to the top of a hill near Blue Springs, Miss Moore lifted her foot from the accelerator, but something went wrong and under full power the machine went plunging down the hill, crashing into the railing which guarded the curve at the foot. The impact sent the top rail flying into the front of the car, splintering the steering wheel and crushing against Miss Moore's chest. Miss Trout, sitting beside her, was slightly cut and bruised and Miss McGavran and Miss Locke in the rear seat were cut by the flying glass. Assistance from passing motorists brought ambulances and doctors from Kansas City in due time, but not before Miss Moore, conscious only long enough after the accident to inquire about the others, had passed away from internal hemorrhage. The body was taken to Topeka, where services were held in the First Church, and on Sunday she was laid to rest at Plainfield, Indiana, where the Moore family has lived for generations and where a host of sorrowing friends and neighbors and associates in the United Society gathered in the century-old church to testify to her worth and their loss.

Although at such times it is difficult to understan the ultimate purpose of God, we know that a life pu in God's hands is complete where it ends. Miss Moor was at the height of her career as a leader of the wom en's missionary forces of our brotherhood. Her en tire personality was shot through and through wit missionary fervor. Her early desire to serve as a mis sionary in India had been thwarted by poor health an all the energy and enthusiasm at her command she ha thrown into other channels of missionary usefulnes

It was in 1901 that she first entered service in Kan sas, but soon the call came to do pioneer field work i West Virginia where a monument to her labors is th Beckley School which has opened a new world to thou sands of boys and girls in that mountain region. Okla homa claimed her next as general secretary and her the demonstration of her genius for leadership re sulted in the call from Kansas, her first love, which sh accepted in 1913. As general secretary she then planted deep the roots of missionary interest and fi teen full years saw its gradual and remarkable fruit age. Her name, indelibly linked with our missionary work in Kansas, is a synonym for conspicuous an joyous devotion to a sacred cause. The year's leav of absence granted her by the women of the state i 1925 and the world journey made possible by then was not only an indication of the large place she hel in their hearts, but a recognition of a wealth of world wide friendships which she cherished and renewed o her travels. Miss Moore was never happier than whe encouraging and assisting young people interested i a missionary career, and around the world are live dedicated to service because of her influence.

It was shortly after this trip that the call came fron national headquarters to serve as secretary in the mis sionary organizations department of the United Chris tian Missionary Society. Although she has been member of the official family only a little more tha a year, up and down the halls, in the offices and o the streets, Miss Moore has been hailed as a frien beloved by all the group. Her work here dealt pri marily with the building of programs and plans o work for the local missionary society, a task for whic with her rich background of actual contact with th needs of the women, she was beautifully fitted. Unde her direction the programs for the three groups o women's societies for 1929-30 had just come fro press, as had the devotional book, *Come Ye Apart,* pre pared by Mrs. Mayme Jackson Scott, formerly of In dia. All of them are testimonials to Miss Moore's dee insight into the needs of the societies. She has le them thus in their thinking of the frontiers of Christ' kingdom on earth and now has gone on to lead thei thoughts on the rich rewards that await all who kno him and do his bidding.

# We Throw the Torch!"

RIDAY, May 31, J. H. Mohorter, veteran apostle of benevolence among Disciples of Christ, was an honorary pallbearer at the funeral of ıtiful Mary Pauline, the twenty-year-old daughter F. E. Smith. Sunday afternoon he was a pall-er at the burial of Alma Evelyn Moore, his tender t pained not only by her accidental death but also he sufferings of the three others who were injured he same time. Monday he completed the writing he final report of the Men and Millions Movement, ering up with fine discernment and marvelous mem- the essential facts and principles of that great en-rise of the spiritual realm. Tuesday morning he rily came to his desk to complete preparations for ndance upon the conventions of the Maritime Prov-s of Canada to which he was to start on Thursday. ı fact he had already completed preparations for nger journey, and a more rewarding one than he d have enjoyed even among the brethren who had ned to love him while he was minister of the old James Street Church in Boston, the city which is rt of outside metropolis of the Maritime Provinces. ifteen minutes after Mr. Mohorter had entered his e Roy G. Ross came in to consult him about some-g. (Everybody was always consulting "Uncle mie.") Mr. Ross waited a moment for him to turn ıd. His hand was resting on his desk and he ıed to be looking out the window where the ca-a trees were beginning to bloom. As he did not or respond to the greeting of his comrade, Mr. s stepped up to him and put his hand on his shoul- Just then the old soldier's head began to droop is breast. Mr. Ross called Miss Elizabeth Jameson, Mohorter's secretary for many years, from the ining room and they eased him down to the floor. r help came quickly and the doctor within a few ıtes, but the overburdened heart had completed its -eight years of valiant service. "Acute dilation he heart," was the doctor's unhesitating verdict. he wires carried the news quickly to a hundred ts in the United States and Canada. His only Willard L., came immediately from Cincinnati his daughter Carolyn with her husband, C. Lowell herson, from Lynchburg, Virginia. His other ghter, Helen, was just that day leaving a hospital Denver, Colorado, where through months she had slowly regaining her health and strength.

ı hallowed Graham Chapel of the Missions Build-a memorial service was held Wednesday afternoon. B. Holloway read the Scripture passages of Chris- confidence, John H. Booth led our prayers, the lquarters quartet sang hymns of faith, W. R. War- told of the veteran's unselfish and unfailing serv-o WORLD CALL, first as secretary and then as chair-ı of the successive committees, through six years of preparation for its launching and ten years of its publication; Joy Fraser Taylor described his helpful fellowship with his fellow workers and President Burnham spoke of his contribution to the brotherhood in his pastorates and then in his twenty-three years of administration of benevolence, lifting the various institutions into multiplied usefulness and from scattered and sentimental operation to articulated and constructive philanthropy.

James H. (Uncle Jimmie) Mohorter, always the active, alert minister of mercy

In St. Louis Thursday the Union Avenue Church, of which he had been an elder for a number of years and from which he had not taken his membership, was the sanctuary of a holy service. We knew that the flowers were sincere tributes of love and gratitude, that the quartet's singing of *Only Remembered by What we Have Done* and *O Love That Wilt not Let me Go* was as genuine as the Christian Orphans' Home children's tender voicing of *God Will Take Care of You* and that the trustees of the National Benevolent Association who acted as pallbearers felt the going of their comrade much as did his fellow secretaries in the United Christian Missionary Society. His body was laid in Valhalla Cemetery amid the first roses of June and thousands of singing birds.

George A. Campbell used the text from which James H. Mohorter had preached his first sermon: "Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us. Looking unto Jesus, the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God." It was a glorious tribute to a great life. Other memorial matter will be given to the readers of WORLD CALL in later issues. James H. Mohorter is not to be forgotten.

# Board of Education and Work of Our Colleges

*BETHANY, West Virginia.* Bethany College concluded the past semester a very successful debate season, having won five and lost but one debate in the Tri-State Conference debates.

Mrs. Induk P. Kim, traveling secretary of the Student Volunteer Movement, spent several days at Bethany College during the month of May. Mrs. Kim is a native of Korea and her interesting view of the conditions existing in her country were enjoyed by the students and faculty.

The members of Bethany faculty were vaguely aware that there were a number of brothers and sisters enrolled in the college during the past school year, as practically in every other year, but a recent check-up surprised them by revealing the fact that fifteen pairs of brothers and sisters were enrolled. The students represented twenty-three states and two foreign countries—Porto Rico and Australia.

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*Bloomington, Indiana.* The business associates of Howard Casper Hobbs have established a fund of $1,000 in his memory with Indiana School of Religion. It will be known as the Howard Casper Hobbs Memorial Fund. The interest on the fund will be used to add books to the library of Indian School of Religion each year.

Howard Hobbs was the son of Mr. and Mrs. E. M. Hobbs, for many years resident of Salem, Indiana, afterwards of Bloomington, and now of Indianapolis. Howard attended Indiana University from 1906 to 1908. After entering the business world he became one of the outstanding veneer and hardwood men of America. He was killed in an automobile accident on October 22, 1927. His attendance at the university, his interest and support of the School of Religion, and the connection of his father with the school since its founding caused his friends to decide that this Memorial Fund should become a continuous monument to his life and work through Indiana School of Religion.

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*Enid, Oklahoma.* Phillips University reports that fifty-seven students graduated from the College of the Bible this year. Of these graduates eight were granted the B.D. degree, the M.A. and 25 the B.A.

The baccalaureate sermon was delivered by Claude J. Miller, minister of First Christian Church, Hutchinson, Kansas; and the commencement address was given by President A. Lin

**On the evening of May 10 the California Christian College held a founders' day banquet at the Ambassador Hotel in Los Angeles. This occasion commemorates the tenth anniversary of the founding of the college and the eighth anniversary of the actual beginning of classroom work. The banquet was unique in that a charge of $50.00 a plate was made for the purpose of raising funds for meeting the current deficit of the institution. More than four hundred friends from California, North and South, were present. A program of music was fur-**

of East Central Teachers College, Ada, Oklahoma. dent Linscheid is the teacher of a large Bible class in Ada Christian Church.

e senior class put in a privet hedge along the west side ne college campus, as their achievement in building a orial for their Alma Mater.

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*rt Worth, Texas.* Five hundred and sixty students in s Christian University earned, in round numbers, a total 120,000 during the current school year. Four hundred nts were employed in all sorts of activities in Fort h, while 160 work in the school and on the campus of niversity. Professor John W. Ballard, chairman of the nt employment bureau, says that they tried to fit the nt's school work to his employment, so that he could stice to both, and that some of the best students in the rsity were working students. There was scarcely any of work that the students did not do.

sses for the annual summer session at Texas Christian ersity began June 7. A faculty of thirty-two has charge struction in the nine weeks' term. The summer term encement is set for Tuesday, August 6.

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*coln, Nebraska.* Commencement week events at Cotner ge began with the performance of "The Gipsy Trail" ne college players in the gymnasium, May 24. The fol- g day Miss Ruth Laird of Lincoln gave her senior recital assisted by several young ladies.

Kenney O'Heeron, pastor of the Bethany Christian ch, preached the baccalaureate sermon Sunday, May 26. Otis McQuary was ordained to the ministry at this service. Other graduates will be ordained at their home churches.

The fortieth annual commencement exercises of Cotner College were held May 28. Ray E. Hunt, pastor of the First Christian Church, gave the address, speaking on "Education and the New Morality." The degree of bachelor of arts was conferred upon twenty-seven, bachelor of science upon four, and bachelor of science in education upon one. The degree of doctor of law was granted to Edwin Jeary, for thirty-nine years a member of the board of trustees and for three terms a member of the state legislature.

At the annual meeting and banquet of the alumni association members of twenty-two classes were present and responded to the roll call.

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*Eureka, Illinois.* The program of Eureka College for commencement week began with the baccalaureate services Sunday morning, June 10, at the Christian Church. In the afternoon Lenore Wilson, a member of the class of 1929 and a graduate in piano, presented her graduation recital.

The commencement exercises were held at the college gymnasium with Dr. R. H. Crossfield of Birmingham, Alabama, as the speaker. One of the interesting features of the program was the ivy service. At this service the class of 1929 planted its ivy and passed the college chain on to the class of 1930.

Eureka's basketball season was very successful. Eleven games were won and four lost, which placed the college in the Little Nineteen conference.

**nished by the teachers of voice, violin and piano, together with the girls' and men's quartettes. Charles C. Chapman, who has done so much for the institution, both financially and otherwise, acted as toastmaster. Dr. Arthur Braden made a statement with respect to the progress which had been made and the opportunities which are now before California Christian College, and Dr. H. O. Pritchard, the principal speaker, had as his subject "Present Tendencies in Higher Education."**

*A Vigorous Young Minister States—*

# The Compelling Motive for Pensions

By CHESTER B. GRUBB

Pastor of First Church, Bloomington, Illinois

THERE is a single purpose that must be kept in mind in every program and plan born of the church. As we consider the question of an adequate pension system for the brotherhood's preachers, we must not, we dare not, forget this purpose. If we are turning to this task solely for the sake of caring for the man who is no longer capable of caring for himself, high as this motive may be, yet we have fallen short of that all-inspiring motive that must be the undergirding force of this movement. If we are launching this campaign because the church feels that it may receive a higher type of service for itself, for its own selfish satisfaction, then we are destined to fail and we ought to fail. But if the Disciples of Christ give themselves to this work in the hope that they may bring to a needy world a larger measure of the true Christ spirit, then it is worthy of our most sincere effort, and deserving of our unanimous support.

### How It Grew

Ministerial relief work began among the Disciples of Christ nearly forty years ago. From time to time rather large sums of money have been contributed to the permanent ministerial relief fund. Only the interest on these funds has been used. The chief source of income, however, has been from the yearly offerings from our churches. There are two serious objections to the policy that we have pursued. Such a policy of necessity reflects the spirit of charity. Furthermore, it is financially unsound. The variation in gifts from our churches from year to year creates a serious problem. As a result of an effort to meet these problems, a pension system was created about ten years ago enlisting over eight hundred.

Changed economic conditions have made this program adopted a few years ago woefully inadequate. Again the problem was faced honestly by those vitally interested in this work. What we have before us now was born of the Board of Managers of the United Christian Missionary Society. It was approved by the International Convention. It has been worked out by a commission of two hundred and ten men and women in cooperation with the Survey Committee, the promotional department of the United Society, and the Board of Ministerial Relief. In the thirteen years that I have stood in the pulpit, and in the half dozen years preceding in which I was vitally interested in our program as a whole, I have never known a single movement more universal in its origin or more worthy of universal support.

### What It Is

The plan calls for an investment on the part of both the preacher and the church, and brings a worthy return to each. The yearly payments for the preacher must equal 2½ per cent of his salary. The church must pay 8 per cent on the amount it pays the preacher for salary. These payments are due in monthly installments. In addition to this, it is necessary to raise an initial reserve fund of at least $8,000,000 in order that our pension system may be actuarially sound.

To draw a pension equal to half his average salary one must spend thirty-five years in the ministry, on retiring before the age of sixty-five. This means, of course, that a preacher must enroll in the Pension Fund at the age of thirty or sooner, or serve beyond his sixty-fifth year until the required thirty-five years have been spent in the active ministry.

But here is a man who enrolls at the age of forty or fifty. He cannot serve his full thirty-five years. He does not pay into the fund an amount equal to those who entered younger in life. Of necessity his benefits are not as large as those who pay for the full thirty-five year period. Under no circumstances, however, will he receive less than $600 per year, unless that is more than half his average salary. To make such a provision, plus adequate provision for those men who are now on the ministerial relief list, it is necessary to raise the $8,000,000 fund referred to above.

here are also other benefits to be derived. If a ister becomes permanently disabled, his payments n at once. In case of death while in active serv- his widow will receive $1,000 in cash, each minor d in the family $100 per year, and the widow, the time of her husband's death, will receive half the amount her husband would have ived.

**Advantages to the Preacher**

very preacher, teacher, secretary and missionary he brotherhood ought to become a charter mem- of the Pension Fund. It clears the way so that he give every ounce of strength to the work to h he has been called. Failure to do this is some- s caused by a lack of interest on the part of the cher himself. In many cases it is caused by un- unate circumstance. No man can give his best to work and constantly worry and fret about old or the serious misfortunes that may come to him is loved ones in middle life. To advise a preacher o about his work and pay no attention to this lem is utter folly. The Pension Fund solves that rbing and annoying problem.

gain, the pension program is financially sound. rotects the preacher against unwise investments. haps a few preachers may be able to save a few dred dollars during a lifetime. I personally know of our men in Illinois who recently lost all his sav- in the declining years of his life. Such a tragedy not happen to investments in the Pension Fund. very man ought to carry some "old line" life in- nce, but it is far more expensive than the pension of saving. The average minister's salary for the re brotherhood is $2,217 per year. Upon that s, 2½ per cent, which constitutes his yearly pay- ts, would be $55.40 per year, or a total of 39.70 for a period of thirty-five years. For this unt he would receive $1,108.50 per year upon rement. To receive the same benefit, paying over same period of time in an "old line" life insur- e company, the beneficiary must pay $222.80 per , or a total of $7,798.00 for thirty-five years. s your life insurance will cost you almost four s as much as your pension fund payments.

it should be possible for some of us to meet the age problem through our savings in Building and n or life insurance, the question still remains ther we would do it. I suppose every preacher ask himself the question—"Can I afford to join pension system?" The real question is can he rd not to join it!

he greatest reward to the preacher, however, does come in the form of financial returns. Every man thy of standing in a pulpit has taken a vow to and to himself to give the best he has, to give all has, to the fulfillment of Christ's program. The sion fund helps to make it possible for him to realize the deepest desire of his own heart and fulfill his vow to Almighty God. This reduces the whole matter to a moral obligation that rests upon the preacher himself.

**Advantages to the Church**

This movement was born of the church itself. There has been an ever-increasing sense of social justice on the part of church people. Never before in the history of Christianity have we tried so earnestly to apply the teachings of Jesus to economic and social problems as we are trying today. How can any church preach the doctrine of economic justice to great industries and practice injustice to its own leadership?

If you will secure the volume entitled *Industrial Pensions in the United States,* you will discover that 252 of the leading industrial concerns in America pension their employees during old age. The fact that the church is still lagging behind in this matter is not altogether a compliment to either its program or its spirit. How, I ask again, can we advocate economic justice unless we practice it ourselves? The Founder of our religion was this world's greatest leader in social justice. How can we convince the world that we truly believe in him if we do not follow him?

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## The Dream Is Crystallizing!

WITH 2,250 ministers who have signed the Intention of Membership card of the Pension Fund, there is now a total of 90 per cent of the minimum number, which the actuary requires before the Pension system can be put into operation. The rest will come almost automatically, and indeed there is no doubt of our going far beyond the 2,500. A number of states have already passed their quotas and it is scarcely possible to imagine any minister failing to enroll, when he fully understands the matter and comes to believe that the church he serves and the brotherhood to which his life has been committed will cooperate with him.

The second step in the program is the agreement of the churches to pay the 8 per cent on their ministers' salaries from the time the plan is inaugurated. A hundred or more have already passed such a resolution as have more than a dozen state missionary societies. The committees of laymen that are being formed throughout the country will give their attention to the enrolling of the churches as the second step in the pension program, before they begin seeking pledges toward the initial reserve fund. Ministers also are finding that this is a matter which they can talk over freely and frankly with the official boards of their congregations, since they are proposing to do their part and since the future progress of the church and its honor for all time to come are the major considerations.

# Hedge Row Rustlings

By CHARLES P. AND LILLIAN B. HEDGES

MY TWENTIETH anniversary of Congo service passed quietly before we arrived at Monieka from furlough in America, as did the sixth birthday of Mary Emma and the fourteenth of Lokange all in the month of October. We arrived at Monieka October 16. None of our goods had preceded us, but as we had bought a lot of canned goods, flour, sugar, etc., in the country we were soon ready to keep house once more. Since we arrived we have received some provisions we bought enroute in Antwerp, Belgium. We have notice that our Montgomery Ward order is coming, but we have no way of telling when to expect the shipment.

Lokange was pleased to see the West Virginia, Monieka's kerosene motor launch. We had been planning for it for years, and here it actually is on the beach. On a trip we made before Christmas to bring the evangelists and enquirers to Monieka, there were sixty-five on board. It uses per hour about a gallon of kerosene costing forty-five cents. On another occasion we had it going for eighteen hours, the motor not stopping during that time. That beats wood-burning steam launches. We have given the launch the name, West Virginia, in gratitude to the donors from that state. However, the natives call it a more familiar name, "Lokofe" which means to them, R. Ray Eldred.

Since we came last fall we have lost fellow workers, the Jaggards gone on their regular furlough last January and the Watts family gone to be where there is a medical man; so only the Hedge Row and Miss Georgia Bateman are here.

While we were on furlough the Monieka church thought it could not continue its newest venture in the Nsamba field, the wildest section we have. We are glad to report that the church has reentered two of those towns. We whites have not seen a way to visit them lately, but are impatient till we can go among those folks again.

WE HAVE closed 1928 with a church membership at Monieka of 2,110, showing a record of seventy-two deaths and as many removals, and 432 added by baptism.

Iyonda Tomase has been in the evangelistic work for many years. Three weeks ago he came in bringing a very sick wife, who grew worse and passed away leaving a lad not a year old. It was sad to see him seeking nourishment where there was none. The poor, wan little tot! I overheard a conversation among some Christians like this: "The father will take his son to the Mission and the son will grow, but if he should take him to his heathen relatives, the boy would die, as all such young orphaned children do." Nurse Bateman is caring for him in the girls' dormitory, and the girls are proud to play big sister.

These folks cannot afford to buy the expensive canned milk for the supplementary feedings. For over thirteen years the Hedge Row has had a herd of goats, since it was necessary for Lokange's well-being. We have tried to import a better goat for milk but have failed. Dr. Barger tried goats but, becoming discouraged, has given up the attempt. We are holding on. If we can demonstrate the possibility of native care of his own goats as a supply of fresh milk, we shall feel that our investment is a paying venture in missionary work. However, at present is the first time that our flock has furnished almost enough milk for us four, and we are milking twenty goats every morning, a thing impossible in the poverty of the native.

AREN'T we becoming civilized? We have a steamer schedule! Every second Tuesday morning we have garden truck and fresh fruit picked for our mail boat, due to arrive between ten and twelve. Then on the following Sunday mornings we do the same as the boat descends taking our foreign bound mail and the fruits from a canoe in the middle of the river.

And even Monieka hens are taking to civilization! Last term we tried to better the native flocks by selling young European cockerels. But that was after all a slow way to prize poultry. This term we tried to persuade the folks of the fallacy of their certainty that only white folks' hens would sit on eggs not their own. A mason and his wife risked trading some eggs for European ones and when chicks hatched and lived, others have risked trading, and now scarcely a week passes without someone bringing eggs to trade. We overhear interesting comments by those who have tried, as they tell the bystanders that such a thing is possible.

Miss Georgia Bateman is all day long on her nurse's work and medical direction, though she does stop long enough to conduct school in the afternoon. She has had a run of heavy colds and pneumonia cases, rheumatic fever, infantile paralysis, and the usual category of cases now old to us but horrible to you, and smallpox. By careful quarantining she prevented an epidemic. She has vaccinated hundreds, but the vaccine must have been too old, as few positive results reported. A new consignment has just arrived from the government and a hundred school children proudly walked into school with a white gauze band on their black arms.

The evangelists from across the river sent in an SOS for help as they reported many cases of smallpox and they wanted protection for themselves and families and Christians. Our oldest medical assistant is out there for two weeks giving them the help he can. Friends, we are reading of your flu trials, but just suppose you were 150 miles from a doctor during such days! Is every American Chris prayerfully seeking out doctors for flicted Africa? Or are you calmly tent that it is not thus in your Chris countries?

Our school has more than doubled cently and will you please record our g tude to everyone who is furnishing a franc to help educate any of Con consecrated youths?

Can you realize what great joy 200 pencils could give? Teach a slate se five months almost pencilless, and you can understand our boon in h loaned pencils until a long lost orde rives. No school supply stores out I doubt if such needs could even be in Kinshasa.

The Jubilee Congo and West Afr Conference was a great blessing to a the 177 delegates that attended. Our children were of the fourteen children tra. To me the most significant sub that was discussed was the native ch or the "Indigenous Church." It is neer work for all of us and any hel can receive from outside sources is come. We did have some good discus that will help us adjust our own m to this question of the "Indige Church." It has been the timidity o missionary that has held back the re tion of this ideal in Congo. From I hear our own mission has been nearly approaching this ideal than of the Congo Missions and we are a way off yet. But if we had not had courage to thrust the responsibility on native church we could not have had growth in our Christian work. No work is not done; it seems to me it has only begun.

The next big event is the Native vention to convene at Bolenge, Apr 16. It is at the same time that ou annual convention for the mission meets. There will be several very im tant questions regarding native leade coming up for discussion, and I'm an to see how the native delegates will h them.

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THE latest report of the India Chri Endeavor Union shows that the approximately 2,000 societies and members. The union publishes a mon magazine called "India Christian E deavor." Each year the India union lishes a year book which contains m valuable information about Christia deavor in general, also daily Bible ings, and considerable help on the y prayer meeting topics. The Christia deavor societies in India do a grea of work outside of the regular p meetings, such as keeping the stre their town clean, providing medici the sick, sending out young peop preach in the villages, taking food invalids, helping in the support of poo dents and sending money to flooded

# Disciples at Yale

By PAUL KECKLEY

t row: V. Elliott, J. Farr, E. Daniels, L. Smith (Cor. Sec'y), P. Keckley (President), Dr. John Clark Archer (Spon- J. McKinley (Vice-Pres.), D. Salmon (Sec'y-Treasurer), W. Lineback, W. Wilkes; Second row: C. Mulkin, H. Fleming, McKinney, Mrs. Lineback, Mrs. Crewdson, Mrs. Fleming, Mrs. McKinley, Mrs. Elliott, Mrs. Wilkes, Mrs. Daniels, S. y, W. Powell; Third row: P. Shafer, E. Neal, D. Lesley, I. Crewdson, K. Potee, A. Miller. O. Booth, S. England, E. Lind- say; Fourth row: R. Bolan, W. McKinney, E. Frye, L. Pratt, L. Berry, M. Nilsson

HE Campbell Club has perhaps held fewer meetings this year than in some years previous, but we feel the meetings have in most cases more profitable.

ere were nearly sixty-five members nt at the party given by Doctor and Archer the first of the year. Robert Iopkins of the World Sunday School ciation met with the club at its luncheon. One of the best meetings, eel, was that at which our returned onaries, Mr. and Mrs. Ira D. Crewdson of Japan and Kenneth Potee of India spoke to us regarding the work in their respective fields. It is agreed that the finest meeting of the year was that at which Dr. Cloyd Goodnight of Bethany, West Virginia, and Roy G. Ross of the United Society were our guests. The meeting was given over entirely to a free discussion of some of the vital problems that our church as a whole is facing. We closed the school year with a picnic at Fort Hale Park.

At the last business meeting of the club the following officers were elected to carry on the work of the club next year: President—Virgil Elliott, Huntington Beach, California; vice-president—Donald Salmon, Buffalo, New York; corresponding secretary—Paul Shafer, Barberton, Ohio; secretary-treasurer—Elvin Neal, Mason City, Iowa.

We who are leaving the university this year feel that the club has had a distinct and most profitable place in the perpetuation of Disciple feeling among us while we were at Yale.

## A New Code of Words

HE Near East League, whose mem- ers are "graduates" of orphanages r care of Near East Relief has local ters in almost all the towns and vil- having a group large enough for an organization. Each chapter makes wn program and its own laws. The wing "Code of Morals" has been ted by one group of one-time Amer- wards who are now bravely endeavor- o make their own way and to practice principles which they believe their rican friends expect of them:

*e law of health.*

will be healthy in body and mind. I ll keep my clothes, my body and my nd clean.

*e law of self-control.*

will control my tongue and will not eak mean, vulgar or profane words. will control my temper, my thoughts, d not get angry.

3. *The law of self-reliance.*
Self-conceit is silly. I will be self-reliant, thinking and choosing for myself. I will not be afraid of doing right when the crowd does wrong.

4. *The law of reliability.*
I will be honest in word and act. I will not lie or pretend. I will do promptly what I have promised to do. I will make good use of my leisure.

5. *The law of clean play.*
Clean play increases and trains one's strength. I will play fair. I will be a good loser or a generous winner.

6. *The law of duty.*
I will try to find out what my duty is, what I ought to do and my duty I will do whether it is easy or hard.

7. *The law of clean work.*
The welfare of our country depends on those who have learned to do in the right way the things that ought to be done. I will take an interest in my work and will not be satisfied with slipshod and merely passable work. A wheel or a rail or a nail carelessly made may cause the death of hundreds.

8. *The law of good workmanship.*
One man alone could not build a city or a great railroad; as we learn better how to work together the welfare of our country is advanced. Disorder means confusion and waste of time and patience. In all my work with others, I will be cheerful, cooperating heartily with others.

9. *The law of kindness.*
Those who are of different races, colors and conditions must live together. Every unkindness hurts the common life. Therefore, I will be kind in all my thoughts. I will bear no spites or grudges. I will never despise anyone. I will be kind in all my speech. I will not gossip. I will be kind in all my acts, not selfishly insisting on having my own way. I will be polite.

# Speaking of Books

## "The Mountain of Silver Snow"

*WHY?* Why did Dr. and Mrs. Albert L. Shelton heed the call and go to Tibet in 1903? Why did Mr. and Mrs. J. C. Ogden feel the lure and follow after? Why did Loftis and Hardy and the MacLeods and the Duncans climb those passes to the Valley of Batang? Why didn't the missionaries lose their faith when they lost Loftis? After the Ogdens and Hardy had been driven out in 1911 and were forced to travel that fear-inspiring trail to the south, why did the entire group trek back again and take others with them? Why did Dr. Shelton return after that harrowing experience in the hands of Chinese bandits and why were others willing to go on the quest with him? When Dr. Shelton was shot and killed by Tibetan robbers, why did the rest stick to the task, even though three successive times war between rival lama-series devastated the Valley and the mission compound became a battle line? *The Mountain of Silver Snow* answers.

Travel in Marion Duncan's book with the missionaries up those dangerous trails. Follow the meanderings of the Mekong. Slip along the side of a great cliff over a path of logs held in place by other logs stuck into crevices below and tied into the cliff by shorter poles. The roaring Mekong is below this tiny ledge. Look up a mile—two miles—to the snowcapped pass over which one so recently crept. Feel the ring of pain encircling the head and the grip-like pains that burrow into each muscle and bone. Cross the swift flowing Yangtse River in a skin boat. Then at last drop over the little pass into the Batang Valley, and the "why" will be answered. A narrow seven-mile-long valley, bulging a mile wide at its center in which nestle the town, mission and Tibetan monastery; a valley in the springtime carpeted with irrigated fields of wheat and barley. After the long trail it will seem a paradise, and the missionaries have added much to its natural beauty. They have built a hospital as well as a church; a school in addition to an orphanage; brought in fruit trees, potatoes, cabbages and strawberries over those mountain passes to supplement the scanty food supplies that the Valley affords.

Read the story of Dr. Shelton's last major operation and another story of one of the very common calls which continuously came to Dr. Hardy. Follow Lee Gway Gwang on that preaching tour to Atuntze. Take a walk with Gazongondu, that lifelong friend of Dr. Shelton, and other "whys" will be answered. Better still, read the chapter on "Building the Kingdom in Tibet."

One cannot read this book without realizing why our missionaries hold in great love all other missionaries, Catholic and Protestant alike. Mr. Duncan tells of that long and thin line of heralds of the Cross who stretch their lines along that trail. There were Pentecostal and Presbyterian, Anglican and Wesleyan, Y. M. C. A. and China Inland Mission; then finally French Fathers who freely ministered to their needs as they pass to and from the Roof of the World. Had it not been for these same French Fathers who gave freely to reclothe and newly outfit the families of Mr. MacLeod and Mr. Duncan in 1927 on their way out after they had been robbed of nearly all they had, the bones of our missionaries might now be bleaching on some mountain pass by those of Tibetans which they found as they made that impossible journey out by the way of Burma.

Read the remarkable story of those forty-one days of misery when the two families were reduced to parched barley, musty rice and an occasional scrawny chicken, just once rejoicing in obtaining a razor-backed pig. Their escort and themselves at times fell exhausted by the way. There were places where they toiled upward for hours, sometimes climbing root ladders straight into the air. Leeches made sores on their legs. Poisonous insects stung and poisoned. Their shoes wore out and the men gave theirs to the women and the women theirs to the children. They called it "The Monkey Trail," for nothing but monkeys and monkey-like men had assayed its hardships.

Turn back once more to Shelton's cry, "Come on, young men, and let's help make the last kingdom on earth a part of the Kingdom of our Lord and Savior Jesus Christ." Today the Duncan family is on its way back to that Tibetan Valley. "In that land of four parallel rivers whose raging torrents are guarded by the dazzling white crown of Kawagabo whose icy tips can be seen from the mountains which overtop Batang, *we would* labor that men might turn away from the worship of 'The Mountain of Silver Snow' to the Christ of the shining life."

DR. E. I. OSGOOD.

### Books Reviewed in This Issue

THE MOUNTAIN OF SILVER SNOW, by M. H. Duncan, Powell & White, Cincinnati. $1.50.

HOOCH, by Charles Francis Coe, Doubleday, Doran & Co., Inc. New York. $2.00.

SUCCESSFUL STUNTS, by Katherine Ferris Rohrbough, Doubleday, Doran & Co., Inc. $1.50.

THE MISSIONARY EDUCATION OF PRIMARY CHILDREN, by Wilhelmina Stooker, Missionary Education Movement, New York. $1.00.

**Any of these books may be ordered through the United Christian Missionary Society, Missions Building, Indianapolis, Indiana.**

## Hooch

"THE crux of the situation is ri in that bottle you hold in y hand, Carter. There'd be no bribe there'd be no corruption, there'd be murders if fellows like you bought whisky!

"I don't want to moralize. But t only thing these men fight over and st about is the money you pay for whis It's your dollar that bribes and murde You stop paying it and they'll stop fig ing. You stop buying liquor and they stop bribing and taking bribes!

"Any way you look at it, Cart that's the one source of all these r killings. To save my soul, I can't s where these bribed officials are any m criminals than you are. And when I s you, Carter, I mean every man in Am ica that buys a bottle of booze!"

So speaks the honest policeman *Hooch*, by Charles Francis Coe, a v vivid portrayal of the underworld, t gangsters, the crooked police and oth criminal elements found in our gr cities. The book does not preach. T paragraphs quoted above from the c clusion of the story are the only sugg tions of moralizing that appear in pages. It is a story of action, swi gripping, fluent, moving to the inevita conclusions of murder and ruin.

Sophists who accuse even while th excuse themselves, those belated d hards who have not caught the step the new age should read this picture their own allies and of the crimes whi are committed in their behalf in or that they might have that narcotic hab forming drug, beverage alcohol, to whi they have become addicts.

Few phases of the criminal liquor tr fic fail to find representation in t graphic story which portrays the stea progress of the racketeer from the mi misdemeanors involved to the wholes murders which seem inevitable acco paniments of bootlegging rivalry.

Like Cain, a murderer from the b ginning, the beverage alcohol tra whose lawlessness during the lice period forced the American people place upon it the brand of outlawry the Eighteenth Amendment to the C stitution, runs true to form through t pages of this book. The corruption a other crimes incidental to that traffic no longer committed "with the adv and consent" of the American peo under a license granted in their na Furtive, treacherous, sneaking, the d ers in beverage alcohol are pictur without disguise or whitewash in t story. There is no glamour here ab an imaginary bold, bad bandit. Inst we see the vicious elements that und lie our social life in all their unlov ness, while behind them, as their spon

(*Continued on page* 44.)

# Items That Made News Last Month

*or*

LL official banquets in Mexico are now "dry." The first of these functions at which no liquor or olic beverages of any sort were the menu was the dinner given 14 by high army officers to the er Secretary of War and Marine, ral Joaquin Amaro. Henceforth, it nounced, no alcoholic beverages will rved at affairs attended by President s Gil, his Cabinet Ministers and high government and army officials. ban on liquors at official gatherings exico is part of President Portes Gil's for a general temperance campaign.

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*racy*

Louisiana 21.9 per cent of the peo- are illiterate—meaning they cannot or write. In ten counties—or par- —the rate is 40 per cent and in two beyond 50 per cent. To combat situation the state this spring began mpaign to provide instruction for all s who would seek its advantages. appropriation of $100,000 was made "adult education" was under way. response has been beyond all expec- ns. On May 1, there was an enroll- of 64,355 out of a total number of rates of 299,092 ten years old or over. ne is enrolled who can read or write all, regardless of race, color or pre- condition of servitude, are given equal tion. A large majority of the white nts enrolled are descendents of the ch Acadians of *Evangeline* fame, and chools opened for Negroes have been y stampeded. The campaign received timulus from the National Literacy ade of which Mrs. Cora Wilson art, founder of the "moonlight ol," is the moving spirit.

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*es*

e Motion Picture Producers and Dis- tors of America have made and pre- d to the National Committee on the e and Cure of War a one-reel film en- l THE WILL TO PEACE. Re- ng about twelve minutes to run, it res the signing of the General Pact he Renunciation of War at Paris on ust 27, 1928; Mrs. Catt enjoying her y garden and at work and play in home; the officers of the National mittee on the Cause and Cure of War ning the campaign in behalf of the y and representatives of the various s calling upon their senators at ington January 15, as well as the ratification at the White House on ary 16. The film is available to or- zations or groups, without cost ex- for transportation charges, upon ap- tion to the headquarters of the Com- ee, 1015 Grand Central Terminal ding, New York City.

*Jerusalem*

Digging near Jerash in Palestine early in May, twelve young archaeologists, supported by Yale University and the British School of Archaeology, struck a colorful mosaic. Scraping the dust of fourteen centuries from its surface they found it to depict in detail the City of Alexandria, showing clearly city wells, houses and even window curtains. It lay in the apse of a circular church bearing a Greek inscription and dating 531 A.D. This church, dedicated to Saint Theodore of Amasia, is the fourteenth church thus far discovered.

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200,000 books in steel cases were hauled through the streets of Jerusalem in May and deposited in a new library building on Mount Scopus. The building is known now as the Wolffsohn Library of the Hebrew University and is the largest in the Near East. It is being opened the last of June at a cost of $250,000 and compares in a favorable way with the great libraries in Europe and America.

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*Children*

Lord Rothermere of London has offered in the neighborhood of $500,000 toward the purchase for a children's park of the former site of the London Foundling Hospital. This institution, which was made famous the world over by Charles Dickens in his novel, *Little Dorrit,* has recently moved to the country, leaving available a considerable piece of ground in a part of London greatly in need of park space. The only condition attached to Lord Rothermere's offer is that for one month each year the park shall be placed at the disposal of the British Boy Scouts for a camping ground.

This proposed gift brings to mind a remarkable bequest which the Foundling Hospital received nearly two centuries ago by the will of Handel, the German composer of *The Messiah,* who left it the score of that greatest of oratorios. Even during his lifetime the hospital funds had been enriched by about $50,000 through his annual rendition of his masterpiece on the great organ which the composer himself presented to this children's home.

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The American Legion is taking a hand in a new plan for child welfare in Georgia. Its Georgia Department has recently made a survey of child dependency, neglect and delinquency in that State, and with the cooperation of the Georgia Children's Home Society is starting a program to provide a trained social worker for each of its congressional districts. Of the 1,200 dependent, neglected and delinquent children committed each year in Georgia, about 400 have come from rural districts where there have been no facilities for such social investigations as are furnished by the juvenile courts and other social agencies in the five most populous counties. It is to meet the needs of such children that this plan is being entered upon. The second congressional has been chosen for the initial experiment, and other district workers will be placed as financial resources permit. Except for the salary of the worker each district is to meet its own expenses, including the maintenance of children needing special care outside their own homes.

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What child hasn't seen Peter Pan either on the stage or in the "movies"? And now every time any child, young or old, pays for the delight of seeing that whimsical play of Sir James Barrie's, some of the money will go to help little sick children in London to get well again. For that beloved author has given over unconditionally to the Hospital for Sick Children in Great Ormond Street, all his rights to royalties from Peter Pan, a gift which it is estimated will add something like $10,000 a year to the hospital's income.

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*Honors*

The *London Times* last month carried the following pithy announcement:

"The King has been pleased to approve that Bramwell W. Booth, late General of the Salvation Army, be appointed a Member of the Order of Companions of Honour."

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*Entombed*

Chinese citizens along the route of the main railway from Peking to Nanking paused the last of May as three special trains sped past. The middle one carried an elaborate bronze coffin holding all the mortal remains of Dr. Sun Yat-sen, national hero of republican China, the other two carrying special guards of honor. Dr. Sun's body has rested in a temporary tomb in the western hills near Peking (now Peping) for four years and has now been enshrined and entombed in a $3,000,000 memorial on Purple Mountain near Nanking, the new capital of the government for which he furnished the inspiration. The tomb and an eight-mile memorial road costing $2,000,000 over which it is approached, will constitute a monument to the doctrines he preached and on which the new republic is being built. An elaborate three-day program marked the ceremony of entombment at which were official representatives of the United States, Great Britain, France, Japan, Italy, Germany, Switzerland, Portugal, Belgium, Brazil, Norway, Denmark, Cuba, Holland, Spain and Czechoslovakia, all of which have recognized the new China.

# Missionary Organizations

### Woman's Society

1929-1930: *Witnesses to His Power*
August Topic: *Witnesses in His Love*
Worship theme: *Heart of Man, Heart of God.*—Matt. 15:21-28.

### Young Matrons' Society

1929-1930: *Gates of the Nations*
August topic: *Gates of Innocence*
Worship theme: *Kingdom Entrance Requirements.*—Luke 18:16.

### Guild

1929-1930: *Comrades of the Way*
August topic: *Comrades of the Childre*
Worship theme: *To Such Belongeth th Kingdom.*—Mark 10:13-16.

# Witnessing

A STATE secretary of woman's missionary work spoke at a meeting of a Negro missionary society. One of the Negro women present, who was working in the home of the state secretary said to her later, "Mrs. Blank, the women of my church said you wuz over and talked for them and they ast me if you wuz as good as you talked." The secretary realized that the Negro woman's answer meant more than all she had said at the meeting. She based her hope for the right kind of an answer on the fact that she had been a friend to her helper as well as an employer.

Many times we witness unconsciously. Mrs. W. H. H. Graham did a fine thing when she gave the money for the chapel of the Missions Building but doubtless she did an equally fine thing when she won the love and admiration of the children of her neighborhood while she was interesting their mothers in forming both a Woman's Missionary Society and a Mission Band for the children. One of those children has testified that she thought Mrs. Graham must think the missionary work very important because she baked pies and cakes for refreshments to help make the meetings in her home attractive.

A beautiful and accomplished woman made a very interesting talk in a meeting. On being complimented she said, "When I was a timid young country girl in Illinois I attended a district convention and had to change trains and wait several hours at a county seat town. The minister of the church and his wife invited me to go to their home and have supper with them while I waited. They little realized what their courtesy and thoughtfulness meant to me. Some of these days I am going to make a gift to the United Christian Missionary Society in memory of that experience, for the minister and his wife were Mr. and Mrs. F. W. Burnham."

J. Hudson Taylor said, "If your father and mother, your sister and brother, if the very cat and dog in the house, are not happier for your being a Christian, it is a question whether you really are one."

Some one has said, "Angels do not labor, but their good works flow from them." So should it be with us. So happy should we be in Christian service that the word "work" would no longer be heard. Building up Christ's kingdom here on earth should be so interesting, so exhilarating, so elevating, so spiritual, so sustained and directed by the presence and aid of the Holy Spirit, which Jesus has promised to leave with us until he shall come again, that, with Paul, we can say, "I am persuaded that neither death nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor heights, nor depths, nor any other creature shall be able to separate us from the love of God, which is in Christ Jesus, our Lord."

—Mrs. O. H. Greist.

## Decision Day at Laoag

**O. J. Goulter**

THERE have been many baptismal services beside the warm tropical waters of Laoag River, Philippine Islands recently. None were so impressive as the service of last Lord's Day when the young people who made the great decision at the Decision Day services, followed their Lord in baptism. At this time of the year the water is low, necessitating having the baptisms at some distance from the shore. The eleven girls who were baptized walked out hand in hand into the middle of the river, while the friends on the bank sang hymns.

Among the group was Lovena Goulter who, together with a group of her Filipina classmates, had made the decision on the previous Sunday. There is something significant about the fact that all those baptized were young people from the Sunday school. There is a great rising tide of youth who are turning toward the direct personal relationship with God through Christ which the Christian church proclaims.

**Primary department of Bible school Aguascalientes, Mexico**

High up on the river bank stands the huge bulk of the Catholic Church. It was built by forced labor in the days when the power of the priests was supreme in the land. Now that liberty has come many of the youth of the land have forever forsaken those altars which their fathers were compelled to build.

These thirteen young people who made their decision in the mission church were significant of a new day. Most of them are from the government schools and they represent different groups in the community life. One was the daughter of the Governor of the Province, others were from humble homes. These young people may be depended upon to lead many others into a more independent way of thinking.

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It will be remembered that Chuchow is the only one of our stations in China to which foreign missionaries have not returned since the trouble in the spring of 1927. Indicating the fine type of leadership among the nationals is the report of nineteen baptisms, two of them men teachers in the primary day school, six primary girl students, five men from the merchant class and two laboring men. The youngest was ten years old and the oldest forty-one. The primary school has an enrollment of 190 students.

# Programs for August

## Circle

**or unmarried young women, 18-24)**

-1930: *The Road of Strong Hearts*

igust topic. *Fellow Travelers*

orship theme: *The Need of God*

### Fellow Travelers

Never a road runs over the hill,
But it tempts my feet to go. . . ."

But which road shall I take?" in-
s the anxious youth. For, behold!
road to the left leads to fame and
ne; the road to the right resounds
care-free laughter and song; but
ght ahead where many tread there
a road whose subtle enticement is to
ound in the spiritual gleam reflected
he faces of its tides of men. They
w One who said: "I am the Way."
way is *The Road of Strong Hearts.*

### Along the Way

It's dreadful the way all the com-
able, happy people stay off to them-
s," said Jane. "When I grow up
all, of course, have a big house, but
not going to be set apart with all
other big homes; it is going to be
t down among the poor, horrid little
es like these."

ad Jane Addams kept her word. She
always thought that the city was a
ghtful place of toy shops, candy stores,
smooth streets and comfortable
es, until one day she had gone with
father on an errand to the poorest
on of a great city. And there she
d instead ugly, dingy houses, dirty
ts, and children standing about with
lace to play and apparently no desire
o so. Jane Addams never forgot that
. As she roamed over her playground
rwards, or sat under the Norway pines
h her father had planted in his pio-
days, she heard again "the still, sad
c of humanity." And she knew then
cou'd never live apart in quiet places,
ying the pleasant things life offered;
er she must live in the crowded ways
bring to those homes there, ideals of
thier living, and something of the
ty to be found in life.

fter she had received her B.A. degree
entered the Women's Medical College
hiladelphia. But she never completed
work there. Her health failed and
ng her trip abroad and especially her
to London, she discovered there were
r ways of helping those in need, be-
s practicing medicine upon them. She
ed Whitechapel district in London and
what was being done there by a group
young men who believed that oppor-
ties brought responsibilities; and go-
down there to share what good birth
breeding and education had given
n, had learned much from their hum-
neighbors that universities and books
not teach.

(*Continued on page* 45.)

## Senior Triangle Club

**(For boys and girls, ages 15-17)**

1929-1930: *A Good-Will Flight*

August topic: *Pilot and Plane*

Worship theme: *Recreation*

### The Good-Will Flight

In order to make the most of this aeroplane trip in "The Spirit of Good Will," all passengers must remember that:

*World travelers should be world readers. Enlist every member in the reading course.*

*Aeroplanes do not wait for passengers. Begin all programs on time.*

*Pilots talk to passengers but never read to them. Do not read leaflets at the monthly meeting. Talk them!*

*Pilots use map and compass to tell them whither they go. Trianglers should equip themselves with world map and all necessary program materials in order that a successful journey may be assured.*

### The Pilot

What boy or girl would hesitate to ride in a plane piloted by Lindbergh? Almost every young person would be happy to ride, knowing he was guiding their plane. Is it because he is merely *another young man?* Or is it because in his youth he had a vision of what he wanted to accomplish, he had the courage to carry out his wish and he had enough confidence and faith in himself to do that which for hours held the world on tiptoe and filled the hearts of all people with pride? In our Good-Will Flight we must have a pilot, one with a clear vision, courage, confidence and love. Shall we take as our leader the Master Pilot, who will pilot our plane over the levels and above the hills, through darkness and light, but who will open our hearts so that we too will see far beyond and who, because of the faith He has in us, will give us courage and a willingness to go on?

### The Plane

THE SPIRIT OF GOOD WILL.—That is the name of our plane.

When Richard Rush was a small boy in Philadelphia, he was brought up to believe that if you had courage you could do more by kindness and good will than you could by force.

He was in the State Department in Washington at the close of the war of 1812. Word was sent from officers on the Great Lakes that now more forts and bigger battleships must be built. When he read the message, he went to the British Ambassador for Canada to talk it over. They agreed that the thing to do was not to build more ships and forts but to *do away with all of them.*

Very soon Rush became Attorney-General for the United States and he and the British Ambassador, Bagot, signed the agreement by which the first unarmed boundary in the world was arranged.

## Intermediate Triangle Club

**(For boys and girls, ages 12-14)**

1929-1930: *Summer Quarter—Hobbies*

### Is Your Hobby Reading?

Then let us suggest these for vacation

**Biography**

*Livingstone, The Pathfinder,* Matthews.

The most popular of all the biographies of the Scotch boy who became the greatest missionary explorer of modern times.

*Land of All Nations,* Seebach.

Eight fascinating stories of men of different races who have achieved success and made rich contributions to our material life.

*The Moffats,* Hubbard.

An account of Robert Moffat's forty thrilling years—his adventures in Africa's village building, school teaching and lion hunting.

*Tales From Moslem Lands,* Reid.

A book of hero stories—short stories of real interest.

*Uganda's White Man of Work,* Fahs.

Mackay of Uganda was an engineer and used this technical training to become even more effective in his missionary work.

*Ann of Ava,* Hubbard.

Thrills and hairbreadth escapes. The story of Ann Hasseltine Judson.

**Fiction**

*Treasure Flower,* Gaines.

The story of a little Japanese girl who proves to be a real princess. Left on a cold stormy night with a good priest and his wife, she grew up believing Aunt Lavendar and Uncle Cedarmount to be her own family. An interesting story with all the spell and magic of the Island Empire.

*The Spirit of the Street,* Holton.

Thrilling true stories of boys and girls of China. Illustrated, too, with fascinating black and white sketches.

*Nyilak,* Easton.

A collection of sketches growing out of the author's experience with African boys and girls on the Belgian Congo.

*When I was a Boy in China,* Lee.

One of a series of such books, not written about children of other countries, but written by those who have lived the life of the foreign child in these various countries and since coming to America have told us about it in interesting fashion. Others in the series are:

*When I was a Boy in India,* Roy.
*When I was a Boy in Japan,* Shioya.
*When I was a Girl in Mexico.*

# Devotional Study for Women's Societies

**AUGUST: Heart of Man, Heart of God. Matthew 15:21-28**

**By MAY F. FRICK**

"AND His disciples came and besought Him, saying, 'Send her away, for she crieth after us.'" Last month we discussed the effort of the disciples to send the people away hungry. Today we find them trying to rid themselves of this distressed woman who was so humble and so sacrificial in her determination to find relief for her daughter.

These are not the only cases that are recorded of the eagerness of Jesus' disciples to send away troublesome folk who needed help; the piteous cries of blind Bartimaeus they would stifle, nor would they have Jesus take time to even bless the little children. Again we are puzzled by the exceeding contrast between the heart of the disciples and the heart of the Master. What a joy it is to know that the heart of God is like the heart of Jesus!

Can God work out his purposes in spite of the indifference and lack of faith of his disciples, or would he make their hearts more like his? Which did he do? The answer is not uncertain. We have only to look at these same disciples a little later after the Spirit was given and see how changed they were.

After Jesus went away, as they spent much time in prayer to God, Peter lost his cowardice; and James and John, the Sons of Thunder, never again desired to call down fire from Heaven to consume their enemies, but rather loved them with a compassion like unto the Son of God. How true the words of Paul: "For the love of God hath been shed abroad in our hearts through the Holy Spirit which was given unto us." And again, "If ye have not the Spirit of Christ, ye are none of his."

Even the Canaanitish woman in our lesson today had a great love in her heart. This love proved a satisfactory foundation for conquering faith. Hers was a love so persistent that it could accept no defeat; that it could be turned from its purpose neither by this seemingly staggering indifference nor by any other thing. The more Jesus placed barriers before her, the more certain she became of his power, and the more determined to have his help for her daughter.

What if, as Christian women today, we really yearned to share the blessings of his tenderness with the uncared for little ones of many lands, yearned enough to surmount obstacles of any number, kind and size? When our hearts are made tender and strong by yet closer contact with the heart of God, what is there that can hinder our reaching out to those little ones who need Christ's blessings, through them winning also the hearts of their parents, and transforming their Christless homes?

We need not spend time beseeching God to be more concerned about the suffering in the world. We need only to spend time alone with our Father until his sacrificial compassion has flooded our hearts and the hearts of all those who know his care; then like true sons and daughters of his will we better understand his Beloved Son and—

"The passion of his yearning heart
Those three and thirty years."

When we want what God wants, it shall be done.

# Echoes From Everywhere

### Prayer Band Organized

Recently there has been organized in the Wheeling Avenue Church, Tulsa, Oklahoma, a Prayer Band. Each person becoming a member signs a pledge agreeing to pray for Wheeling Avenue Church and all the things for which it should stand, that is, for the home base first and then for the whole world. The suggested hour for daily devotions is nine o'clock in the morning. There are now sixty-one members of the Prayer Band. From time to time the minister calls upon these members to pray for certain specific things.

### Baptisms in India

Dr. Jennie Fleming of Mungeli, India, writes that ten of the girls in the Boarding School there were baptized at Easter time,, and Miss Zonetta Vance reports nineteen of the largest girls at Kulpahar baptized on Easter Sunday. Miss Vance says: "For a week before, I had them in class every day, teaching them the special things they should know about the facts and ways and whys of becoming a Christian. It was such an interesting class. They were all so bright and wide-awake and interested."

### The Joys of a Bathtub

The carpenter recently completed and brought to the hospital a long needed bathtub for the babies. It cost three rupees or about sixty cents. It is a good, tight tub, measuring about 22x38 inches and will last indefinitely if we do not allow it to dry out. Previously I have had as many as four babies to bathe in a single dispensary period, ranging in age from a few hours to five years and they all had to be bathed in an ordinary wash basin, so the new tub is a real blessing.

To the best of my knowledge there is no baby of a year old and under in any home where at least one parent is Christian that is not brought to the baby clinic for an occasional bath and advice abo care and feeding.

An interesting incident came to my a tention recently. A man from outsi told one of our Christian mothers of t death of his wife, leaving a two week old baby. The woman asked about t child and was told that they were givi it cow's milk but that it would probal die. She urged the man to get a bott and nipple from the hospital and try save the baby. He was interested a when a week later the baby was still l ing he came back for further informati Then she acted as "middle man," l cause he does not know foreign custon and secured the necessary articles, incl ing sugar and instructions. The last heard from them the father boasted th his baby was not going to die.

*Batang, China.* LOIS NICHOLS BARE.

### Ginling's New President

Ginling goes along beautifully under l new president. As I work with Dr. W from day to day I realize more and m what a perfectly wonderful person she and how fortunate we are to have her this time of need. She is giving hers heart and strength to her task and h seemed to identify herself whole-hearte with the best interests of the college. is another Ginling miracle to have l ready at such a time as this. Her ju ment is so true and steady, and you c always depend upon her to handle a d ficult situation wisely. And then she such a splendid Christian woman. H prayers in chapel and her chapel ta are evidence that her Christianity is bu firmly and permeates all her thinking.

Plans for the future capitol go on apa Henry K. Murphy, who planned Ginli is here in the city now with a staff f three other architects and engineers a is advising the City Planning Bureau the plans for the new capitol. We a almost sure of two things that ha brought us much joy, namely, that the f old city wall will not be taken down, a that the new capitol buildings will be the eastern part of the city and not ov here in the western part near us.

*Nanking, China.* MINNIE VANTRIN.

### Additions in Manila

Miss Mae Chapin, principal of t Union High School, Manila, Philipp Islands, reports that as a result of ev gelistic meetings in the school sixty you people confessed their faith in Christ

Eight have recently come into the T Avenue Church of which E. K. Higdon the pastor.

Mr. and Mrs. Allen Huber were pres at a baptismal service at Pateros wh four men followed their Lord in Christ baptism. Three of these men are in employ of the Y. M. C. A. at Fort McK ley, which is close to Pateros. Mr. Mrs. Emmett Ireland, who are memb of the Christian Church and who ha charge of the Y. M. C. A. have done m to influence these fine young men.

### v Missionaries Work

istead of starting a children's welfare ic as Mrs. Smythe had expected, she opened a women's clinic in the Uni- ity Hospital. The news spread rapidly : there was a new woman doctor and has been rushed with work, some days ing twenty-eight or thirty-two in two rs. She has been vaccinating the girls he schools and is all set now to start oid fever innoculations and hopes to t other immunization work.

Ve have just received word that the y First Christian Church has made . Smythe their living link. She is de- ted with the new bond between them her and hopes to be able to cooperate he enrichment of the life of both them herself by the closer fellowship. They e all so good to us while there in Gary it is a pleasant experience to be still closely associated with them in the mon work.

Iy course on "The Family" in sociol- is going to be quite exciting before get through, in our attempt to face e of the problems before the youth of China. Family histories are reveal- how they are torn between the old and new, and yet how many of them are fully facing old responsibilities. In ristian Ethics" we are trying to work applications of Jesus' spirit of love he various situations that confront the ese today.

ast week a small group of Christian ents asked me to be advisor for their and invited Mrs. Smythe and me over a tea. We had a delightful time and as interesting to learn of how they e from mission stations in various parts China and how some had come here use mission schools elsewhere had been d in 1927 while the Chinese Christians ied on here. That may in part ac- t for the fact that our student body jumped from 40% Christian to 60% he last few years. It is going to be ry worth-while contact for me and I to benefit them.

LEWIS SMYTHE.

*anking, China.*

### hful Bible nen

uring January, February and March, six Bible women I made sixty trips nearby villages, visiting many homes hese places and coming in contact hundreds of people. Most of the were made in our ox tonga.

side from the village work we made calls to homes in Rath. We are hing new homes each week. In all sold 109 books.

seventh Bible woman carried on work anwari outstation, making a total of calls. A great deal of credit is due the faithful Christian women who alone in this way in the isolated ges of India. Six Bible women read entire New Testament during January February.

MYRTLE FURMAN.

*ath, India.*

### Taking Advantage of an Opportunity

C. F. McCall of Akita, Japan, tells of meeting a man on the train and conversing with him and finding that he was a leader in a large mine. Mr. McCall was invited to speak to his men and upon arriving found 1,000 assembled. The leader made introductory remarks that aided in the meeting. Mr. McCall considered this a remarkable opportunity as this was the largest group of men to whom he had spoken in Japan. He sold all of the Bibles and hymn books he had with him and could have distributed more.

### Doctor Kept Busy

This month more new patients were admitted to the hospital and dispensary than during any month of last year, and with but one exception more treatments were given than during any month of the preceding year. There were no deaths this month or the preceding month. Forty of the orphanage children were examined at the children's clinic and a like number received treatment for intestinal worms.

Last month a deaf and dumb Chinese beggar froze both feet badly in crossing some of the high passes while following a caravan into Batang. Unable to walk he was brought on a donkey to the hospital for treatment. Early this month we found it necessary to amputate several of the bones of his toes from which the fleshy tissues had sloughed away. Following the operation he made a very satisfactory recovery and now seems to experience no difficulty in walking about from place to place as he follows his former occupation of begging at the mills and homes.

N. H. BARE, M.D.

*Batang, West China.*

### Preaching in Villages

This month has been very encouraging. The men's camping group visited and preached in thirty-five villages, ten villages were worked by the two families in the Pamoari outstation, and the Rath Bible women visited fifteen or twenty villages. A number of books were sold. People are openly reading and discussing the Christian's Bible.

The local church is now facing the problem of taking care of those now coming for baptism.

J. H. BIERMA.

*Rath, India.*

### News From Apayao

The Apayao Missionary Society of Ilocos Norte had a balance of about 500 pesos at the end of 1928. Since last February it has not received any money from the Mission as it had done previously, so it is progressing. Miss Manglallan hopes to go soon to Bayag, to continue the work which has been started by the visit of Mr. Batoon. Four boxes were sent to Apayao land for Christmas presents. Mr. Batton reports in his last letters sixty studying *Life of Christ*, and eighteen candidates for baptism.

### Introducing Christianity At a Hindu Fair

I spent two days in evangelistic work at a Hindu mela (fair) this month. There is a very sacred idol in a large temple in a small village ten miles from Damoh. Each year thousands of people go there from villages many miles away. These religious melas are a little like county fairs at home, with temporary shops, Ferris wheels and merry-go-rounds (handmade and hand propelled). At these melas Hindu holy men are always very much in evidence. There are always many carts and oxen. The people cook their food and sleep on the mela grounds. My phonograph attracted hundreds of people who heard the Christian songs and Bible stories. Many of the people bought inexpensive books. In this way we reach many people to whose villages we cannot go.

ANN MULLIN.

*Damoh, India.*

### Superstitions and Superstitions

At about the beginning of the year some rather interesting things happened. From one of the large temples down town the idols were destroyed. At that time the government was advocating the destruction of all the idols which had their origin merely in superstition. Except for that one incident I have not heard of further progress toward that ideal, and so can't be sure that it is making any impression on the country at large.

We heard a good deal about the abolition of China New Year and the adoption of the new calendar. It was hoped that superstitions practiced at that time would, with its abolition, also be abandoned. Some of the school authorities called their

## Hidden Answers

1. What is the antidote for a prevailing poison?
2. State some encouraging gains in the prohibition situation.
3. What recently happened at the Marion, Indiana, church?
4. How did a Dayton, Ohio, church send light to Africa?
5. Who has the habit of being president?
6. "The Mountain of Silver Snow" —explain.
7. How many ministers have signed up in the Pension Fund?
8. What was the price per late of a recent college banquet?
9. Where is the Nakazato Kindergarten?
10. What recently took place in Porto Rico?
11. What new page will appear in WORLD CALL in September?
12. How many new missionaries are going to the foreign field this year?

school vacation "winter vacation" instead of "China New Year vacation," but the stores closed and everyone seemed to celebrate in the same old manner. Of course this ideal of the government to do away with superstition will take centuries of education, but it is interesting to know that it has started. The last time I was in Shanghai I walked down the street with an American woman who turned pale with fright because I walked under a ladder, and it was not fear that the ladder might fall, either!

ALTA J. HARPER.

*Nantungchow, China.*

### Bible Study Popular

The spring term of Wuhu Academy, Wuhu, China, opened with an enrollment of fifty-four, one more than last term. Thirty-one out of thirty-six of the students in Junior I and II have elected Bible study and all the students in Junior III and Senior I. On Sunday there is a Bible discussion group in which seven are participating. The boys are planning to organize a students' Y. M. C. A. in the school.

### Preaching, Teaching and Healing

This month I began the study of the fourth year of the Tibetan language course, taking up first the study of Genesis, Exodus and the Psalms. I also spent an hour or more each day in the study of the Chinese language. I preached once in Tibetan at the local communion service and ten times in three of the valley villages, giving out fifteen gospel tracts and picture cards and administering sixteen medical treatments on these trips to the villages. This almost completes one year of village work, during which I have spoken nearly 125 times and given over 200 medical and minor surgical treatments. It has been a joy and privilege to add this type of work to that done locally for the Christ.

N. H. BARE, M.D.

*Batang, West China.*

### Denver to Entertain

The woman's council of Central Christian Church, Denver, Colorado, will entertain the tourist guests, members of Christian churches, who are in the city or vicinity Friday afternoon, July 26 en route to the convention at Seattle. A missionary and fellowship program will be given, beginning at two o'clock, and a reception will follow.

### Preparing the Ground in India

Preceding Easter our pastor, B. C. Parker, who has charge of the Christian Endeavor for children and young people, had special meetings to help the members to understand the meaning of accepting Christ and to be ready to do so. One of the services was held on Palm Sunday, just after a special program at Sunday school in which a few small non-Christian and Christian girls from the mission school had part. These Hindu girls also remained for the other service at which Mr. Livengood made a talk and one of his questions was, "What are the necessary steps in accepting Christ?" and one small Hindu girl replied, "Repentance." Later in the talk Mr. Livengood inquired what is necessary after faith, repentance, confession and baptism? The same girl answered, "Living." That non-Christian girl got the idea (probably in the mission school) which many Christians seem to have missed, that living the Christ life is necessary after accepting him. She and many other non-Christians challenge us to live the Christ life. On Easter Sunday seven girls from Christian homes were baptized.

ANN MULLIN.

*Damoh, India.*

### Making a Good Start

The new Triangle Club at Plainfield, Indiana, which is only three months old, has had an average attendance of nineteen out of the twenty-three members enrolled.

### How to Produce Tithers

"Teaching the Church to Tithe" is a new leaflet issued for free distribution by The Layman Company. Its subtitle is, "Guidance on the Road to Financial Freedom and Self Respect. This leaflet will be sent without charge direct from The Layman Company Headquarters, 730 Rush Street, Chicago, on request from pastors.

### Luncheon of the Fields

The woman's missionary society of Stockton, California, held a "Luncheon of the Fields" recently, with our ten mission fields represented at ten tables, with a speaker for each country at each table and a candle lighting service. About one hundred were in attendance.

### Where Families Are United

Easter was a very happy time in the Wuhu, China, Church. The day before, Miss Cammie Gray baptized five women. One is the mother of three grown sons who are active members of the church. Another woman is the mother of two Christian sons. Two of the other women are sisters-in-law, the husband of each having been baptized last year. The other woman is the wife of the gatekeeper at the Woman's Center.

### Equality of Men and Women Recognized

Recently a holiday was declared and the women and girls met together to celebrate the government recognition of the equality of men and women. I learned something then that I thought quite interesting, namely, that only members of the Nationalist party can vote. Wouldn't it b nice for the Republicans of America i the Democrats were unable to vote whil Hoover occupies the White House?

ALTA J. HARPER.

*Nantungchow, China.*

### Good Word from Takinogawa

There were three baptisms at our Boys School in Takinogawa, Japan, recentl One of these is a teacher in the schoo Entrance examinations were held recentl for the next school year. One hundre and sixty-two took the examination a though there were places in the school f only sixty-three. Some friends of th school recently gave Yen 500 ($250) fo new school equipment, an evidence of th appreciation felt for the institution.

## In Memoriam

Mrs. Charles Jacoby, April 15, 1929, Burlington, Iowa. Faithful member of missionary society.

Mrs. Dora Hewey, April 23, 1929, Toledo, Ohio. Beloved member of Central Church and missionary society.

Mrs. Rachel Thomas, April 11, 1929, Winamac, Indiana. Oldest member of Winamac Church and active in all organizations. Daughter of Ephriam Dukes, pioneer minister. Age 86.

Mrs. Chalmers McPherson, September 1, 1928; Mrs. Lewis Fox, December 4, 1928; Mrs. B. C. Evans, December 25, 1928; Mrs. Charles S. Roberts, December 10, 1928; Mrs. G. T. Allison, April 2, 1929; all faithful members of First Christian Church, Fort Worth, Texas.

Mrs. Roy S. Campbell, April 6, 1929, Los Angeles, California. Devoted member of First Christian Church.

Walter Scott Priest, April 21, 1929, Chicago, Illinois. Faithful minister in Illinois, Kentucky, Colorado, Missouri, Ohio and at Wichita, Kansas for fifteen years. Recently called to Morgan Park Church, Chicago. For years member of executive committee of Foreign Christian Missionary Society.

Mrs. Rebecca Ewing Watterson, May 19, 1929, Louisville, Kentucky. Widow of "Marse" Henry Watterson. Loyal member of First Christian Church. Age 86.

H. E. Van Horn, March 25, 1929, Des Moines, Iowa. Active in the ministry in Iowa and Oklahoma City in First, Capitol Hill and University Place churches. Age 58.

Mrs. Sylvia Fox, June 6, 1929. Amboy, Minnesota. Beloved member of Willow Creek Missionary Society. Age 29.

# Sunday Schools

**A series of graded missionary worship programs for use in the Church School on the Sunday of your choice**

## July, 1929

**Worship Program for Primary Department**

eme—A Magic Circle—My World of ds.

Those near by.

n—Help the children to cultivate rit of real friendliness toward all whom they come in contact, and a gness to share with them.

et Music—Prelude, Schubert. (No. *First Book in Hymns and Wor-*

**to Worship**—Children's Praise. 74 *Songs for Little People.*)

nn—This is My Father's World. 14 *A First Book in Hymns and Wor-*

r:

the happy children
nk Thee, Father dear
these days for children
of all the year.
will still remember
are thine alone:
who made the summer
le us every one.
. 80 *Songs for Little People.*)

le—It was a long, long time ago e land across the sea where Jesus lived. He had been very busy day after day talking to the people and teaching his disciples. One evening, tired out, he sat down by the side of the road to rest while the disciples went into the city to buy something to eat. When they came back they found him, not by himself as they had left him, but in the center of a happy group of children who had been brought by their mothers to see this friend of boys and girls. Thinking that they were bothering Jesus because he was already so weary, the disciples wanted to send them away but Jesus said, "Let them come and forbid them not, for of such is the Kingdom of Heaven." What a beautiful magic circle that was there by the roadside that evening. One of the reasons I like to call it a *magic* circle is because it included in that friendship with Jesus not only the little group of children there, but all the children everywhere around the world.

**Offering Service**—

Dear Heavenly Father, hear us sing
Our song of thanks for everything.
Thank You Heavenly Father
(No. 143 *Songs for Little People.*)

**Story**—"Mary Ann's New Friend."

# Mary Ann's New Friend

MARY ANN was having a party. She was eight years old on the very same day that our country ates its birthday, so all the dec- ns were the same color as those e flag—there were even to be bal- of red and white and blue, and of the same color for each little . It was going to be a lovely !

ry Ann had been planning it ever school was out; and each evening e sat with Mother in their porch they talked over the games to be and the refreshments to be served ll the other things that help to a party so very nice.

ally came the day when the party just next week. "Now," said er, "you name them one at a time I'll make a list of those to whom re sending invitations. Then you address them, and tomorrow we'll them off."

ry Ann began. There was Jane and and John and Billy. She had almost everyone who had been r class in school last winter, when topped a moment and looked up at er as if she were thinking hard. 'd like to invite Jean," she said, I suppose I can't."

"Who is Jean?" asked Mother.

"She's a new girl—and she's funny. She doesn't talk much and she wears the awfullest dresses."

"What is the rest of her name?" asked Mother.

"Jean Allison."

"That is a pretty name. Don't you like Jean?"

"O yes," said Mary Ann. "It isn't *that*. I like her more than most anyone. It's just that she is different. Mabel and May say she is a servant, and they won't come to my party if I invite her."

"What do you mean by a servant?" asked Mother.

"She isn't Mrs. Dean's little girl; but she lives at her house and she helps her take care of the baby after school."

Mary Ann's mamma said no more at the time; but after they had finished the list for the party, she said, "Mary Ann wouldn't you like to hear this letter I received today? It's from Aunt Rose. You remember hearing me speak about her."

"O yes, I know. She's the one that took the fat little puppy up into the tree with her; and when it wiggled she fell with it because she wouldn't drop it and catch a limb. Is she coming to see us?"

"No, but she has a daughter just your age. And this letter is to tell me that her little girl is here in our town now."

"O Mother, read it quick. She'll be here for my party. Isn't it nice? We'll invite her, won't we?"

"I hope so," said Mother; and then she read the letter.

My dear Posy Pal: ("That was always her name for me," said mother with a smile.)

It has been a long time since I have written you; but I have been very ill. Now I am feeling better; but the doctor says I must go up in the mountains to the camp where Tom works. There is no school there, so I thought it would never do to take our little daughter up there with us.

I hardly knew what to do. Then a kind lady, visiting here in our town and hearing about it, came to me and said she needed just such a little girl in her family to help her about the house and with her baby. Besides taking care of her, the lady gives her a little spending money. But Jean writes me that she is buying her books with that—since she would rather have them than new dresses.

I know you and your little girl will be very good to my little daughter. I love her so very much.

"O we will; won't we, Mumsey?" said Mary Ann.

"I hope so," said Mother.

"But why do you look so sober?"

"Because—that little girl's name—is Jean Allison.

"Why Mother!" and Mary Ann sat down suddenly in her little rocking-chair. She was thinking about that little lonesome girl, about all the times they had left Jean out of the fun they were having just because she was quiet and wore clothes that were different from theirs. Much as she had liked Jean, she hadn't played with her because the others hadn't either; and their crowd was always having such a good time that Mary Ann didn't like to leave them to play with just one little lone girl.

"Why Mother!—and all the time it was our Jean. O! I'm glad she lives so near. And we will invite her to our party. And I'll tell the girls about her. Maybe if I make them know she is my friend, they will want to be friends, too."

As Mother was putting out the light, Mary Ann said, "I guess that was what Miss Hazel was talking about in our class last Sunday."

"What?" asked Mother.

"Showing love even to strangers. That was our memory verse for this week—'Forget not to show love unto strangers.'"

**Worship Program for Junior Department**

*Theme:* "Christian Friendship Through Summer Experiences."

*The Situation:* During August most children have some kind of a vacation. Some will spend the time at a summer camp. Some will visit relatives or friends on a farm or in a city. Some may even go abroad. But granted that the children go no farther than the city park, or some public playground, they are certain to make many new contacts. They will very likely meet those coming from a different station in life than their own and from a different nationality. There will be unlimited opportunity for the practice of Christlike attitudes toward these strangers. The question is, How can we as leaders of Junior children, help them to make the very most of these opportunities in the development of Christian character? One way is through the building of the right kind of worship program during the summer months. In an attempt to do this the above theme has been chosen for the months of July, August and September.

*Aim for the July Program:* To help Juniors make the most of their summer vacation contacts for their own sakes and for the sake of those with whom they may seek to be true Christian friends.

**Program**

**Prelude:** "Largo," by Handel (No. 116 in *Junior Hymns and Songs,* by Shields.)

**Chord for Rising:**

**Call to Worship:** (Repeated in unison, while standing.) "Oh, sing unto Jehovah a new song, sing unto Jehovah all the earth. Sing unto Jehovah, bless his name."

**Praise Hymn:** "Enter Into His Gates With Thanksgiving." (No. 9 in *Junior Hymns and Songs.*)

**Brief Prayer:** (By leader.) Ask that they all try to feel God's friendship and to worship him in spirit and in truth. Ask that God direct and guide their thoughts during the morning and help them to find the way to carry out their Junior motto, which they believe to be his wish. Ask that he bless them in their service and all their friends wherever they may be.

**Chord for All to be Seated:**

**Fellowship:** At this time of the year there are certain to be some visitors in the Junior department. If so, encourage the children to help them in every way to receive joy and help from their visit. Any new pupils should be welcomed at this time and birthdays observed in the usual manner.

**Group Discussion:** Find out *where* the children are planning to spend their vacations and *how.* Lead up to the fact that they are certain to meet strangers including both old people and children. Throw out this question, What is one bad thing about going away from home for a vacation? (Many answers will doubtless be given, but the one thought here is the fact that one misses their loved ones and friends.) The question naturally follows, Are you happy among strangers? Why or why not? Do other boys and girls feel about it as you do? If you want a friend then what must you do or be? Yes, there is a saying, "To make a friend, you must be a friend." How can we *be* a friend? What makes you like or dislike a boy or girl? Suppose we write down some things which we think a real friend does or should do.

1. A friend shares.
2. A friend takes turn.
3. A friend gives up his way part of the time.
4. A friend is kind.
5. A friend controls his temper.
6. A friend serves you.
7. A friend introduces you.
8. A friend is honest with you.
9. A friend plays and does things you especially like.
10. A friend never makes fun of your ignorance.

Was Jesus a good friend? Give one fact which proves he was. How far did he go to prove his friendship? (Have one child read John 15:12, 13.)

**Story:** "How the Junior Friendship Circle Got Started."

**Prayer:** (By leader.) This should incorporate some of the thoughts and suggestions brought out in the discussion and story. The real purpose here is to create in the hearts of every Junior the desire and willingness to make friends with all—no matter the class or nationality—and to seek opportunities of serving them.

**Flag Salute:** To both the American and Christian flags with the oath of allegiance to each.

**Song:** "Friends With All the World." (No. 89 in *Junior Hymns and Songs.*

**Offertory Service:** Leader—We have praised God this morning through song, prayer and story. We have yet another way to praise him. That is with our offering. Will someone read Psalm 96:8

**Superintendent:** "Why should we be glad to bring our offering and come into his court?"

**Department:** "Freely ye have received, freely give."

**Song:** "Our Gifts." (No. 41 in *Junior Hymns and Songs.*) (Quiet music while the Junior ushers collect the offering.)

**Prayer:** (The following is merely suggestive.) "Father, thou hast been so generous with us, we are glad to bring an offering. We are thankful if any boy or girl has denied himself or herself something this week in order to give today. Make us all less selfish. May we not just give our offerings, but ourselves remembering it is:

"Not what we give
But what we share.
For the gift without the giver is bare."

**Prayer Song:** (No. 101 in *Junior Hymns and Songs.*)

**Note:** For August the theme will be "Friends at School"; for September "Friends in the Church School."

# How the Junior Friendship Circle Got Started

ANTONIO CORTESI was sitting on the shore of a little lake in northern Michigan. He was just ten years old. His body sat there, but his mind was far-away, in the city of Chicago. The fact was that "Tony," as all his friends called him, was just plain lonesome. There were only a few summer cottages near by and they were occupied by rich people and all of them Americans. They had each other and plenty of places to play and plenty of things to play with, so why bother with Tony? Anyway he was just an Italian and they were sure that he wouldn't speak their language very well or know much about their games.

Tony tried to be brave and keep his unhappiness to himself. His mother was sick and the doctor had said there was only one thing that could make her well again and that was at least a month's rest in some quiet spot. Just two weeks of that month were gone. How could he stand it for two more? But there! He mustn't think of that. Up he jumped and ran to the house for his fishing pole. The sun was setting and the water was unusually quiet. It would be a good time to fish, thought Tony.

Anyway Tony liked to be on the shore in the evening. Almost every day a little motor boat went by just as the sun set. On it there was a boy about his own age who always waved to him. Tony wished he might be friends with him. Somehow he felt that this boy wouldn't mind if he were an Italian and not all American!

Tony was trying hard to be a good American. It was three years since he and his mother and father had come over in the big boat and they had learned to love the United States. Every day at school Tony would salute the American flag and give the oath of allegiance. Then at vacation church school he would salute both the American and the Christian flags, giving the two different pledges. Tony had many friends in his school and in his neighborhood. No wonder he longed to see them and play with them again.

While Tony sat fishing a conversation was going on at the other end of the lake. The boy who used to wave to Tony from the motor boat was talking to his father.

"Dad," he said, "why couldn't we have a boat party tomorrow evening. We could pick up all the kids on the shore and take them for a ride around the lake."

t's a good idea, Harry," said his
r smiling, "How many are there?"
bout thirty, I think," said Harry.
s father pretended to be horrified.
won't work, son. Don't you know
a dangerous business to take as
as that in a little boat like ours?
anyway, how in the world would we
he news around?"
)on't you worry about that, Dad.
leave that to Mother and me. And
an take two or three loads—and—
you will take us, won't you?"
uting, his father replied, "Captain
in will be on deck, your Honor, de-
on that! So have your crew here
me, for the Speedwell will take off
-thirty sharp!"
rry dashed into the cottage. He
the news to his mother and she
ht the plan was a good one. What
d they say in the invitations?
y thought a moment and then sug-
d, "I believe I'll try to write some
y or jingles just like we've been
at school all year long." In a
while he had the "invitations"
to read to his mother.

oys and girls under twelve years of
ge,
e read every word upon this page
ver thinks he would like to take
easant ride around this lake,
Mother and come to the Martin
ier,
the north end of the lake out here
you'll find me and my big tall Dad
a better captain couldn't be had.
take you all for a jolly ride
we'll have some music and eats
eside
have three loads so the boat won't
ink
ve'll have a good time all the same,
think.
be on time, which is 6:30 remember,
he fifteenth of the month that pre-
edes September.

nen all the families that had chil-
read their mail the next morning
rts of things happened. There were
n war-whoops and Indian jigs, and
rsaults and fun and noise. Only in
cottage things were very quiet.
read his invitation many times. It
"Bring your Mother." Tony knew
nother was too sick to walk that
He couldn't "bring" her. Then
couldn't go himself either! He
n't even let her know he was in-
for it would make her unhappy
ink he couldn't go and that would
up her fever. "Perhaps," thought
, "they don't want me very much
ay, because I'm Italian and they
ll Americans."

at evening he felt more lonesome
ever and when it was time for the
he picked up his violin and wan-
l off to the beach. He did so want
, and yet his mother must never see
unhappy he felt. He was soon sit-
down by the water playing softly
is violin.

Over at the Martin's such fun as was going on!

"In five minutes we're on our way," called Captain Martin. "Everybody here? Better call the roll, son."

"Twenty-seven, twenty-eight, twenty-nine," counted Harry. "There's one missing! Oh, I know! Its Antonio Cortesi! He belongs to that cottage at the other side of the lake. That Italian family."

"Dagos, you mean," shouted one of the boys.

"I don't care if he is a Dago," said Harry. "He's nice. I wave to him every evening when we go past in the boat. He's in on this party and he's coming. He looks awfully lonesome! Dad, why can't we just stop and pick him up as we go by?"

"We can't land there, Son. Its too shallow. I'm sorry, but we have three loads and we'll just have to start without him."

Harry felt as if the evening was almost spoiled, but his mother touched his arm and whispered, "I have a plan." The next thing they knew, they were over at Tony's cottage in their automobile, and Harry was running down to the beach where Tony was sitting disconsolately. The boat had just gone by with its load of laughing, shouting children. They had waved at him, and he had waved back, but it made him feel almost more lonesome than before. It was just then that Harry put his hand on Tony's shoulder and said, "Why, Tony! Why didn't you come? Didn't you get the invitation?"

Soon everything was explained. Harry's mother helped Tony's mother into the car, and wrapped a big warm rug carefully around her. Tony sat on the front seat with Harry. It was too good to be true. They reached the Martin pier just in time for the second load.

When they were well out on the lake Harry picked up Tony's violin which he had brought along in all the excitement. "Can you play it?" he asked. Tony nodded his head shyly.

"Do, do play something, please," begged the children, "We are all sick of the victrola."

Tony picked it up and began to play. After that first piece, there was little rest for him. Then they found out that he could not only play but sing, and *sing in Italian.* He was no longer a "Dago" but a wonderful musician.

"I'll teach you an Italian song," suggested Tony. And soon all the children were singing with him in Italian. They were all anxious now to have him as a friend.

That was just the beginning of many parties and picnics. The next Sunday the children and their parents planned a lake shore Sunday school. Such good times as all these new friends had with each other. How happy they all were. But I think perhaps Harry was one of the happiest, because he had been the one who started what they called "The Junior Friendship Circle" and he had helped the other children to know that Tony was a good American friend instead of "just a Dago."

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**Worship Program for Intermediate-Senior Department**

*Theme:* "Americans Around the World."

**Prelude:** "In Christ There Is No East or West" (played softly on the piano).

*Announcement of Theme:* Through these summer months when many of us have experiences which do not come to us during the school year, we want to think, in our missionary worship programs, of World Friendship Through Vacation Experiences. Our theme this morning is "Americans Around the World."

**Hymn:** "God of Our Fathers, Whose Almighty Hand," or "Hark to the Sound!" or "O God, Beneath Thy Guiding Hand."

**Scripture:** Psalm 122.

**Prayer:** (By leader.) That we may have guidance in making America a friendly place. That through the summer, whatever experiences we may have, we may keep the idea of the friendly spirit uppermost.

**Hymn:** "God Save America" or one of the above.

**Story:** "Da Besta Flag."

**Hymn:** "In Christ There Is No East or West," or "These Things Shall Be."

**Offertory Service:**

**Closing Prayer:** (By superintendent.) That we may have the true American spirit and make it possible for every American, of whatever race or color, to know what real friendship means through knowing us. That America may be a truly Christian nation, in its happy friendly feeling to its own and other nations' citizens.

**Benediction.**

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# "Da Besta Flag"

IT HAPPENED on a railroad train. The month was July, the year 1910, the place somewhere in Italy near the Austrian frontier.

The day was stifling hot, and six Americans sweltered in the sizzling heat. The party consisted of two young women and four men: The Librarian, the Teacher, the Lawyer, the Y. M. C. A. Secretary, the Merchant and the Parson. The Americans, wearying of rather monotonous scenery, found the society of each other more entertaining. A variety of subjects were discussed. Suddenly, their attention was

drawn to the door of their compartment. A man stood there looking in upon them. They saw at once that he was an Italian; but to return his prolonged stare was embarrassing, so they looked away—first at each other—then out of the window—and then back again to the door. The man was still there. They saw now that he was not only an Italian, but a decidedly villainous Italian. His hair was black; his eyes, if possible, were blacker. His complexion was swarthy, even for his race, and one side of his face was hideously disfigured by a long cruel scar. He was dressed in a rather ill-fitting suit of black, and pushed far back on his head perched a ridiculously small derby hat. His burly figure almost filled the doorway, and he gazed stolidly at the occupants of the compartment. It was more than they could endure in silence.

"What wretched manners these foreigners have," observed the Merchant.

"I never did have any use for a dago," declared the Lawyer.

"Why, he's singled you out in particular, Parson," exclaimed the Merchant.

It was true. The Italian was staring at the Parson in a strangely personal manner. His eyes glowed like live coals, and his breast heaved as in excitement.

The Parson looked uncomfortable and addressed his companion in a low voice, "This is getting to be serious. I don't like it! Hadn't I better ask the guard what this fellow wants?"

Just then, and as if in answer to the inquiry, the burly Italian strode into the compartment. Directly in front of the Parson he stopped and laid a dirty finger softly, almost reverently, on a little American flag in the minister's lapel.

"Oh, da flag!" he said. "Oh, da flag! Da besta flag in all da world."

The six Americans rose as if some invisible power had bidden them rise. They stood stiffly, wonderingly. The Parson took the little flag from his lapel and pinned it on the Italian's coat.

"So you like America?" he asked, his voice sounding strange and unnatural.

"Like America? I love America! Da besta country in all da world. Da besta flag dat flies! Da redda, da white, da blue! I love to hear Americans talka. I stan here just to hear you speak Americano language. It maka music to my ears."

The six citizens of the famous Corn Belt exchange troubled glances. The Italian continued:

"I live ten years in Deetroit. I-hada wife and daughter but dey die and are buried in American soil. I coma back to Italia for business reason. When I finish I go back to your country and my country now! When I die, I hope I sleeps in dat country of da besta flag!"

Again the Italian touched reverently the little bow of colored ribbon. Tears rolled down his rough cheek and fell in little splashes on his coat. He drew a big yellow bandana handkerchief from his pocket and mopped his face heavily. The faces of the Americans were a study.

Then back from the engine trailed the sound of the whistle; and a guard passing the compartment, called out the name of an Italian town.

"I get off at dis station," explained the Italian.

The Americans saw their newly-found compatriot off in state. The Y. M. C. A. Secretary carried one of his bulky bags, the Merchant another. The Parson held one arm, the Lawyer the other. The Librarian and the Teacher followed closely. On the station platform the Librarian gave him a box of after-dinner mints; the Teacher insisted that he accept a pocket edition of "Omar"; the Merchant failing to find about his person anything suitable for a gift save his self-filling fountain pen, handed it over with his compliments. Then they all shook his hand, and the Y. M. C. A. Secretary shook it twice.

The Americans returned to their seats in silence. The Parson was the first to speak, and his remark was a cross between an ejaculation and a prayer.

"Good Lord!" he exclaimed. "What a commentary on the text, 'Judge not that ye be not judged!'"

The Lawyer looked thoroughly disgusted with himself. "If I ever use the t 'dago' again, I hope I may be ele cuted or something worse," he explode

The Y. M. C. A. Secretary's beamed. "Folks!" he announced, came within one of kissing that fell Say, I'm sorry I didn't do it."

The Teacher arched her eyebrows adjusted her glasses. "Paginini was Italian. So was Michelangelo. So Raphael. They are a poetic people. C leo was ——"

The Merchant interrupted. "I beg don, but candidly, I'm worried. much of that childish twaddle were guilty of before our new friend h himself known? How much of that d do you suppose he will remember?"

The Librarian answered: "Absolu none. Be sure that that tiny piec red, white and blue will blot out any remembrance. The fact is, O Illinois a multitude of sins have been covered day by 'da besta flag in all da wor

Adapted from the story by Edgar Witt Jones in *Front Rank*. Used by mission.

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**Worship Service for Young People and Adults**

*Theme:* "World Friendship Through Summer Experiences."

**Prelude:** Russian Hymn.

*Announcement of theme:* Through these summer months, when most of us have vacations, whether long or short, there is opportunity for experiences which do not come to us in the busy hours of work. There are often contacts of one sort and another with people who are of different races or different environments. For our once-a-month missionary worship service this summer we are to have the theme, "World Friendship through Summer Experiences."

**Hymn:** "In Christ There Is No East or West."

**Scripture:** Ephesians 2:13 and 19-22.

**Prayer:** (By leader.) That in this broad land of ours there may be no east or west. That here all nations may true brotherhood. That wherever w through the summer months we may others, even if they are of alien and tongue, feel that we are happ have them with us, that we want to them to feel at home.

**Hymn:** "Rise Up, O Men of God"

**Introduction to Story:** We hav America thousands of students from countries, learning to be doctors, law engineers, educators. It depends on contacts with them what they will back; whether they will go back as "of God" or otherwise. They may mean much to us. We have today story of one such student. There many more.

**Story:** "I Was a Stranger."

**Hymn:** "God Send Us Men Wh Aim 'Twill Be."

**Benediction.**

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# I Was a Stranger... And Ye Comforted Me

THE bare walls of the hospital room seemed to glare in the heat of a July day. A young man lay there quietly in spite of the weary restlessness of pain. He was far away in spirit, back in a little Chinese village of Hawaii. He could almost hear the bells of the green-tiled pagoda which sounded softly as the sea wind struck them. It would be cool there. People would be talking in the swift village dialect. There would be broad jokes and laughter. While here—

Di Lun Chang had "eaten" foreign learning. He had looked at his people. He had seen that it was not enough for foreign doctors and nurses to come from across the sea. He had been filled with a great longing to serve his own people. And to serve them he must have the training that he could get. So it was he had crossed the great Pacific, h come to America, had learned Amer ways, had adjusted himself to the st customs of a land far different fro own.

Di Lun Chang was no dull student had carried off the honors in college. he entered dental school. Another would see him through. And now I useless, growing weaker day by day knew what was wrong. But perhaps the care he was receiving he migh recover.

We might stop there, with the pi of the stranger in a strange land, and alone. But the story happens to

ne. And Di Lun Chang was not only erica but happened to be known by p of Christian Americans—Christians nly in name, but in thought and They kept the Chinese stranger in and visited him. Sometimes it was ng man his own age, sometimes one older men of the church. Some- a mother, thinking of her own sons ay. Sometimes a group of college ates.

riends went to Chang's bedside al- with the intention of bringing cheer sufferer. But invariably he was ief benefactor and his visitor the ted recipient. There was something Christlike in the way his spirit went people. One was reminded of the , who in the end could not save f, but whose very garment when l seemed to emanate spiritual heal- d power.

How are you, Chang?' his visitor greet him. 'Fine,' he invariably re- If it were only possible to print ons! For it was the way Chang fine' that made the difference. He nced it with the rising and falling on which seemed to imply, 'Why, of course, I'm fine, what else would you expect?' And indeed, one would have been shocked if Chang had ever admitted that he was in anything but top-notch condition. But those who knew and loved him, and selfishly wanted to keep him, realized that it was only the spirit in him which was fine. The dread tubercular germ was slowly but surely taking him away.

* * *

"The months wore on. Friends went to visit him until the cheery 'Fine!' had changed to a whispered 'Not so good,' and they had to lean over him to hear. But his smile never left him. Even during his last painful hours, his smile remained. It was not stoicism but grace.

"His body lies at rest today under American soil in fair Hawaii. Coming down to us from generations of old and honorable Chinese stock, he has returned to the land which gave him birth. And his soul has gone where there is neither 'Jew nor Greek . . . bond nor free' Chinese nor American."

Adapted from *World Neighbors,* July, 1927, from the article by Lydia Glover Deseo.

triumphs of his kingdom, is the glimpse of Congo Christian life given us by A. F. Hensey in *My Children of the Forest.* "On a bluff along the Congo River sits the Mission Station of Bolenge and the Christian village built around it. In this Christian village are clean, airy cottages and clean, neat streets in contrast to the filthy bamboo huts crowded along unkempt repulsive streets back in the jungle. Little children play along the streets of the Christian village, safe from the cruel customs that await the children of heathen parents. Upon the smooth faces of these children no hideous tribal marks will be cut. The drum sends forth its deep-throated, imperative voice even as the drum back in the forest calls the people together, but the message of the drum in the Christian village calls to worship in the brick church under the palm trees rather than to carnage or cannibal feasts. The palm-arched pathways are crowded with people, neatly dressed and with faces bright with happiness. In the church they are singing as only people redeemed from life such as Congo living, can sing. When the Congo church had but twenty-four members they commenced to go out along the winding jungle paths, in canoes along the rivers, telling the Jesus story, until today the number of Christians has reached over twenty thousand; and thousands and thousands of others have been touched and changed for the better."

# Missionary Illustrations of Uniform Sunday School Lessons

By EDITH EBERLE

**: The Story of Ezekiel**

Ezekiel went forth to bear the ge of God in spite of opposition rdships so went forth missionaries ia to a strange village where they driven back. But resisting all pts to send them away they ed to the inhabitants who wanted ar the Word. Finally when the ame for baptism more than two d expressed their desire to become ians. The effort to prevent them rrorize them had been continuous rominent Hindus from a nearby had tried to win them from the ian teaching. The faith and deter- on of the group was expressed by an who said, "We and our wives ristians until death—even if you us to powder." A notice was by the authorities declaring that who had any dealing with them be outcasted until a heavy fine aid. But months have passed and Christian of them has faltered.

**14: Ezekiel Teaches Personal Responsibility**

feeling of personal responsibility een beautifully demonstrated in tion taken by the leper colony at gju, Korea. They know what it be despised, feared and rejected, in a world that holds so little liness for them. In connection his Leper Colony provision is made re for an additional number of during the cold winter months. orary quarters are provided for -five. At the end of April they are turned out and must spend the summer months begging and living wherever possible. During a recent winter one hundred had been crowded into the quarters meant for thirty-five, but they had gladly put up with the overcrowding, sleeping in relays, as there was not floor space for all at one time, in order to have the protection and food. When the day came for turning them out they protested violently. Of course the missionary in charge found it hard to turn them away into a world steeled against them. But there were no funds. The lepers regularly living in the colony were called into the church. They had been Christians many years. The matter was presented to them and this is what they decided to do. Four of them would adopt one leper among them, care for him out of their meager allowance, and share their food and shelter with him. So the one hundred stayed, because of the generosity of those who gave "just account of themselves" to God.

At Culion in the Philippine Islands is one of the greatest leper colonies in the world. In proportion to their means these lepers are unusually generous. They pay the wages of a janitor for their church, support a deaconess for work in the colony, furnish a coffin for each one who dies, procure special items of diet for the ones who are suffering most and send a yearly offering to the American Bible Society.

**July 21: Ezekiel's Vision of Hope**

Comparable to Ezekiel's vision of hope, of the increase of God's rule and the

**July 28: The Story of Daniel**

*The Missionary Review of the World,* July, 1927, contains the following story which neatly illustrates the Daniel spirit in modern days.

"The following story has been told by Sadhu Sundar Singh, to illustrate 'the difference between knowing about Jesus and knowing him': About three years ago a little girl thirteen years of age was going from her village to another when she was met by a Lama who said to her, 'Your father has become a Christian and that is, I suppose, why you are a Christian too.' She replied, 'A Christian Sadhu came to our village to tell of Christ. My family has become Christian. I am a Christian because I know from my own experience that Christ is my Savior.' The Lama seized her and shut her up in a dark room with the door locked for twenty-four hours, without food or water. At the end of the twenty-four hours the Lama thought she would ask to be freed. To his great amazement he found her singing. He shut her up for three days more without food or water. When he opened the door this time he didn't find her singing but she was on her knees in a corner of the room talking to some one. He could see her lips moving but her eyes were shut. He began to listen to what she was saying: 'Lord, I thank thee for the honor of suffering for thee. Lord, forgive that Lama. Open his eyes that he may see thy glory.' The Lama burst into tears and taking off his turban he laid it at her feet and said, 'I am like your grandfather in age today but you have become my *guru* (religious teacher).'"

# Another Way of Sending the Light to Africa

**Electric light plant at time of dedication. Right, Walter S. Bunn, chairman of purchasing committee, left, H. R. Lookabill, minister**

IT WAS a gleaming machine of red-jacketed metal that was dedicated from the pulpit of the West Side Church of Christ in Dayton, Ohio, at Sunday morning services recently, but to a mission colony 6,000 miles away in the heart of Equatorial Africa, it will mean a different kind of existence, a better way of living—the very means of saving life itself in many cases.

The congregation of 500 persons which gathered in the Dayton church at the Sunday morning service witnessed a new era in bettering the lot of the missionary and of the people he goes to serve. For, through purchase of an individual electric plant, the Dayton church provided the means for bringing electricity to the mission colony of Monieka in the Belgian Congo, and is believed to be the first congregation in the brotherhood to send this modernizing influence to Africa.

The dedication had special significance to Dayton, for it was not only a local congregation that instituted the plan, but it was a Dayton-made product which will do so much to transform Monieka. The electric plant purchased by the congregation is one of the larger model Delco-Lights, made by the Delco-Light Company. The purchase was made through the export division of the Dayton company.

Dedication of the Delco-Light plant to its work of aiding the cause of religion was made by A. F. Hensey, one of our missionaries to Africa at home on furlough. H. R. Lookabill, pastor of the West Side Church of Christ, shared in the dedication service.

In June of 1928, C. P. Hedges, missionary in Monieka, visited Dayton and spent two days at the Delco-Light factory. As he viewed the electric plants coming off the production line, Mr. Hedges remarked that one of those Delco-Lights at his mission station would make a different sort of life there. From hearing this chance remark, Mr. Lookabill received the inspiration for his congregation to send electricity to Africa. With members of his congregation he conferred with Delco-Light officials, and it was finally decided that a large one of a quarter kilowatt capacity, giving 110 volt service, would meet fully the needs of the colony at Monieka. Heading the special committee which made the purchase of the Delco-Light plant was Walter S. Bunn, of the Dayton congregation.

The Delco-Light was shipped by rail to New York. Because it is to be used in a Belgian province, it is essential that it pass through a Belgian port, and so it goes from New York to Antwerp. After clearing through the Belgium customs house, it is being sent by vessel down the Atlantic to the mouth of the Congo on the lower west coast of Africa. At that point, it will be transferred to a native vessel or river packet which will carry the plant far up the Congo to the place where the Busira River empties into the Congo. At the mouth of the Busira, the plant probably will be transferred to still another river boat. There it will go up the Busira on the last lap of its journey. It will be a journey that started with the dedication in the West Side Church of Christ in Dayton, and ends on the muddy bank of a steaming African river. There a throng of natives will stare at it curiously as it is unloaded, and wonder how this strange red machine can perform the wonders that the missionaries have been telling them about.

## College of Missions Offers Special Latin America Study

A SPECIAL course of study for missionary candidates and furloughed missionaries is to be given at the College of Missions, Hartford, Connecticut, during the first semester in the fall on Latin America.

The course is designed primarily to provide a half year of special work which will fit the missionary to improve his service in the new opportunities confronting evangelical missions among the cultured classes of Latin America. Recent developments in that field call for a new thoroughgoing program of missionary preparation.

President Charles T. Paul will teach three of the courses and among the special lecturers will be Dr. Samuel Guy Inman, secretary of the Committee on Cooperation in Latin America, who will offer courses on the history of diplomacy in that s and on the evangelical movement as a tor in social reconstruction. Dr. . Orts-Gonsalez, editor of various Spa publications and for many years a stu of Spanish influence in Latin Ame will lecture on Roman Catholicism in L America and on the value of the eva ical message to the cultured classes. (h lecturers will be sought for special t according to major needs.

## A Unique Record

Mrs. D. R. Pickens of San Ant Texas, eighty years old, has just pleted the twelve units required to ge Leadership Training diploma, having all the work in two and a half years' One course was taken by correspond Mrs. Pickens is the widow of one o preachers and had served with him forty-five years, until his death in She is a member of the Central Ch San Antonio, where J. W. Darby is pastor.

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# Station UCMS Broadcasting

THE United Society family has the distinction of having a father and a daughter who received degrees from the same university on the same day. At the commencement exercises at ke University, Des Moines, Iowa, on 10, Mabel C. Booth received her B. degree and her father, John H. th, head of our church erection dement had placed upon his shoulders hood of Doctor of Divinity. Both are hy recipients of these earned honors.

nother secretary at headquarters to re- the degree of Doctor of Divinity n Drake this year is Jesse M. Bader. hen J. Corey was granted his B.D. ee by the Colgate-Rochester Theolog- Seminary, New York.

iss Edith Eberle will teach at the sionary Education Movement Confer- at Blue Ridge, North Carolina, e 25 to July 5. She will use the book *All in the Day's Work,* and ver missionary messages.

rs. Terry King is back at her desk he sales literature section after an ration on her feet which kept her tive for three weeks.

Miss Mary Campbell of the home dement is on the Pacific Coast studying the development of our Japanese istian Institute at Los Angeles with ect to the future of our work among ntals in that section. She will later to Seattle to spend her vacation pe- with her mother in that city and nd the International Convention.

marriage of much interest is that of hen Maxwell Corey, oldest child of and Mrs. Stephen J. Corey, who took is bride on June 11 Miss Martha Robb Chicago. The ceremony was performed Champaign, Illinois, by Dr. Stephen J. er immediately following the bride duation exercises from the University Illinois. Young Mr. Corey is likewise raduate of that school, holding his B.S. M.A. degrees. He has been teaching cational psychology there the past year, king toward his Ph.D. degree. The ng couple will make their home for present in Champaign.

Mr. and Mrs. I. H. Grigsby, who have ed one term in Mexico, feel that y should not return to the field again have offered their resignation. Ef- t is being made to find a couple to e their place.

Miss Edna Dale, who has served for nearly twenty-five years in China is broken in health and not able to return to her field. She labored efficiently in the work until her health became undermined.

The world-wide fellowship which we have through the work of the society is indicated by the fact that the church at Wema, Africa, the newest group of Christians in that field, has sent an offering of $27 for Porto Rican relief.

Jamaica is the oldest field in our foreign missionary effort. It is one of the fields where plans are being developed for gradual withdrawal of missionary aid and the self-support of the work. The field is small and possible expansion limited. Administrative problems have arisen, necessitating a brief visit to the Island. Consequently S. J. Corey left in May for a two weeks' stay on the field.

A letter from the China Mission indicates that the missionary families which had removed from Nanking to Shanghai as a matter of precaution, have probably returned by this time. The apparent victory of the Nationalist army over the rebellious troops at Hankow has brought a fair degree of quietness in Central China again. Edwin Marx writes as follows: "The most unsatisfactory situation that we have to be on the lookout for constantly, is the presence of a numerous radical element, which would stop at nothing to gain control of the government, or failing that to wreak their vengeance through riots and destruction. This condition is aggravated by the prevalence of banditry and the ignorance and poverty of the masses." He further states: "The morale of our missionaries is beyond praise. They all go on with their work with cheerfulness and courage." It seems that the meeting of the China National Congress passed off in an orderly fashion and that President Chiang Kai Shek and the Nationalist Government are in a better position than formerly. Following the defeat of the rebellious factions at Hankow, for the moment at least, the outlook for a fairly united China is better than for years.

The missionary education department issued four numbers of a twelve page bulletin for the use of any leaders in the local churches who wished to know ways and means of unifying missionary education for the entire church membership. Because of the enthusiasm with which it has been received, it has been thought wise to make the service available more frequently and for a much larger number of persons. Therefore beginning with September the same type of material will appear monthly in WORLD CALL on a page headed "What, Where, When and How—A Guide to the Use of Missionary Materials and Methods." For churches and study groups desiring more than one copy, there will be sent upon request reprints of the page.

Sympathy has gone out to the family of Mr. and Mrs. H. B. McCormick in the death of Mrs. McCormick's father, R. L. Templin, a prominent member of the Franklin Circle Church, Cleveland, which occurred in Amsterdam, Holland, on June 6. The body was brought home for burial in Cleveland. Mr. Templin was a generous supporter of the interests of the kingdom and a fuller recognition of his contribution will be made in a later issue.

Miss Joy Taylor will spend six weeks at the University of Chicago during the coming summer studying the educational approach to the local church, under the supervision of Dr. W. C. Bower.

Mrs. Bertha M. Thomson, formerly a missionary in India whose husband, C. H. Thomson, was drowned there two years ago, is now practicing medicine in Nebraska, and was honored at the recent annual meeting of the Nebraska Association of Medical Women by being elected secretary-treasurer of the organization.

Hearts at headquarters were heavy with sorrow Wednesday morning, May 29, as word came of the passing of Mary Pauline, the twenty-year old daughter of Mr. and Mrs. F. E. Smith, early that morning at their home in Indianapolis. Mary Pauline had waged a brave fight against the rheumatic after-effects of influenza, contracted right after Christmas, and since the middle of March had been bedfast as the rheumatism surrounded the heart. The constant hope for her recovery carried with it also the dread of an inactive life which partly assuaged the grief felt at the passing of a life so young and full of promise. A talented musician, a brilliant and kindly personality, she was greatly beloved by her associates in the kindergarten where she taught and in the young people's work of Third Church where she served.

Mrs. Bessie Helser, assistant office manager at headquarters, who has served churches in Iowa, Missouri and other states with her late preacher-husband, R. B. Helser, has two distinctions this spring. Her older daughter, Alice, graduated from William Woods, Fulton, Missouri, as president of her class, and her son, Raymond, connected with the Better Business Bureau of St. Louis, was married to Miss Lois Lingenfelter of Des Moines. The ceremony was performed by Dr. George Campbell in St. Louis on June 1.

# Missionary Year Closes June 30th

## *Four Months' Support Must Be Given in June*

**Missionaries, orphans, dependent aged, retired ministers and our entire home and foreign missionary and benevolent interests must depend upon the receipts during June to support them approximately four months. By sacrificial and prayerful giving before June 30th this end may be achieved and suffering prevented.**

H. B. McCORMICK,
Head of Promotional Division,

## United Christian Missionary Society

Missions Building - - - - - Indianapolis, Ind.


### Speaking of Books

(*Continued from page* 30.)

their paymaster, their apologist, the so-called respectable citizen in whose name and for whose appetite these criminals flout the law. The picture is photographic. It is unfortunately true to life. How long it will be true depends upon the development of a social conscience by a small but influential minority upon whom rests the responsibility for this black spot upon our 'scutcheon.

### The Missionary Education of Primary Children

LEADERS of children welcome a book by Miss Wilhelmina Stooker on Primary Missionary Education. In discussion form this helpful volume brings us the varied experiences of a group of mothers, teachers, pastors and other leaders in their ventures in promoting world acquaintance and world friendliness among children of the home, school and community.

Miss Stooker, now professor in the School of Religious Education, Auburn Theological Seminary, has had a wide experience as an elementary superintendent in state work and in the city of New York. Her book brings, in brief outline, plans and methods, practical and correlated to suit the needs of workers in various types of communities. Numerous phases of the subject are touched upon, source materials are suggested and a selective bibliography included. It supplies a long-felt want among elementary workers.

PEARL GRAHAM.

### Ideas for Sale

*SUCCESSFUL STUNTS*, by Katherine Ferris Rohrbough, contains fifty clever and for the most part new, original stunts distinguished by their practicability and suitability for production in every variety of circumstance.

They range from the humorous to the dramatic and can be enacted either simply or very elaborately. Youth and leaders of youth alike will find in *Successful Stunts* an important ally in planning social features for recreational good times of all types.

### Dedication in Porto Rico

APRIL 21 we dedicated one of the most beautiful little country chapels I have ever seen in Porto Rico, high up on one of the mountain ranges. The lumber, cement and sand all had to be carried up the mountain—a two hours' hike—on the heads and shoulders of the people. A conservative valuation for the chapel is $1,600. In actual cash it cost the Mission less than half that amount. The people were there on the day of dedication, happy and rejoicing in their newly established church home. The service lasted from ten o'clock in the morning to three o'clock in the afternoon, still the people hung around after service closed as though they wanted m

Our whole work is decidedly on the grade. During the past two month have been in six conventions and in n local churches of all denominations w ing on the Island. There is a not optimism and victory which has never present before. Attendance on the ices is much greater, there are more sons in the candidates' classes, and baptisms that I have ever known sin have been in Porto Rico. This ap to all of the missions. In our own sion we had almost as many baptisms ing the Pre-Easter Campaign as d all of the previous year.

The celebrated storm of Septembe (San Felipe by name) brought muc struction and many difficulties, but it the people think, and has brought of them to realize that it is only the itual wealth which winds and storms not destroy.

Of course this doesn't mean tha job is all over, the victory won. is more need for wise, loving, expert ership today than ever before. Ju the opportunities for victory are gr so also are the dangers of defeat with the proper Christian leadershi cooperation I believe that the next years are going to be most important in the development of the work of in Porto Rico.

C. MANLY MORT

## Vorld Call Puts It Over

By H. R. Ford

RST Church, Marion, Indiana, has cently conducted a one-week cam- for subscriptions to WORLD CALL. campaign was under the able leader- of Mrs. L. Madge Smith, circula- manager of WORLD CALL, who is an ing worker, wise and tactful in her aches and in getting the proper re- The pageant, "The Mirror Blue," on Sunday night of campaign , was an inspiring means of gaining ds for the magazine and made the aign easier. About forty members and young) of the church had part e pageant which was presented be- a packed house. There was very able comment from all who at- d.

mbers of the woman's missionary y joined heartily in making the ss, as they went out two by two eceive subscriptions. During the of the campaign the total number bscriptions mounted from nineteen nety-eight. Since the campaign the er of subscriptions has gone beyond ne hundred mark. On Thursday of campaign week the canvassers for prayer and "testimony," giv- ncidents of helpful experiences and nony of the spiritual blessing re- d by the canvassers and the gen- spiritual reflex on the church as a .

was a singular coincidence that our h finance committee, under direc- of the official board, launched a aign for an emergency fund of three and dollars on the date of the D CALL campaign. Our men agreed the WORLD CALL campaign would be e stimulus to the emergency drive, proved to be true. The chairman e finance committee, in presenting lans for the emergency fund cam- , publicly urged everybody to sub- e for WORLD CALL stating that it l be a preventive to emergency s in the future, that our church cial problems would be more readily d by everybody taking and reading D CALL. Both campaigns were a success. We now have over one ed subscriptions to WORLD CALL and emergency fund of three thousand rs raised, with twelve hundred dol- f it in cash.

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## Circle Program

(*Continued from page* 33.)

t last," she said, "I see a way to to live in a really real world, and arn to do by doing."

d so Hull House was born. Kinder- n, classes and clubs of various kinds formed. Children and young people not only instruction but wholesome ation; and older people found friends. us Jane Addams became the neigh- he had planned to be; she had her house, not set apart with all the other big homes, but right down among the poor, little horrid ones." And those who come to mingle there, finding in her and her associates good neighbors and friends, go out to find ways in which they, too, may practice such neighborli- ness. A woman supporting three children by scrubbing, shares her breakfast with the people in the next tenement because she learned they were in need; a young man pays a month's rent for another man with whom he lived the year before and who since, had lost his job in the stockyards; a Swedish girl works in a laundry to take the place of a German neighbor to let her stay home to tend her sick baby.

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## Introducing the President

(*Continued from page* 21.)

will fly to one of those cities in the morning, do a half day's business, which would be equal to a full day's business for the ordinary man, and fly back in time for dinner with Mrs. Rogers in the evening. He has been known to attend a directors' meeting of the bank in Tulsa at noon, fly to San Antonio and speak at a dinner club meeting at night.

When it is necessary for him to go he goes. If a commercial plane is not at hand, since he is the director of an Aeroplane Company in Tulsa he commandeers a company machine and goes anyhow. He believes that the aeroplane is to have a larger place in the transportation of the future. He believes that its usefulness is not confined to passenger traffic only, but extends to freight. Yet, with all his experience in flying there are two things he will not do. He will not fly at night and he will not fly over the mountains. He has a creepy feeling when the planes go up over those high, jagged mountain peaks.

We come now to what many have been waiting for. What are his hobbies? And the answer is that he has none. The golf bug has not bit him. He does not play tennis, or swim, or go horseback riding, or ride a "leather horse" in his home. His recreation consists in working. He has so much work to do and so many different types of work that he finds recreation in changing from one type to another. He was reminded that most of his friends play golf to keep healthy. His reply was that he quite frequently helps to bury some of these people who are keeping alive on golf, instead of work.

The change from one type of work to another is real with him. His interests are so widespread that it is necessary for him to change. One fourth of his time is spent in San Antonio, another fourth in New York where he is a director and on the executive committees of two large business institutions. The other half of his time is spent in Tulsa. It can readily be seen that the shift from San Antonio to New York would bring about a change in thinking, which to him is recreation.

On going short distances he walks instead of using an automobile. The hearty youth who did not hate any kind of work on the Ozark farm, still finds happiness and joy and good health at 52 by walking and working. If the young man of today would get two pieces of advice from Harry Rogers they, perhaps, would be very short—walk and work. While he walks, he never "walks a mile for a Camel." He doesn't smoke. He thinks smoking is a wasteful habit, and that young men would be better off to put their spare change in a savings account, rather than burn it up in smoke.

Yet, it must not be understood that business is the chief and only interest of this versatile man. He is interested in education. He has helped a large family of brothers and sisters to secure an education, since he was the oldest in the family. Three of his brothers are lawyers. In addition to that he has helped many other young men and women secure college training. He has helped to establish student loan funds, making it possible for others to temporarily borrow. He is a member of the board of trustees of two of our own church colleges, namely, Texas Christian University and Phillips University. He has also served as regent of the University of Oklahoma. He has given large sums of money to the cause of education and believes that such investments have been well worth while.

He is interested in religion. He is a church member who works at the job. When he became a member of the Christian Church in Hickory County he was a loyal member. When his fortune came he employed an evangelist at his own expense and for several years kept him at work in Hickory County among the country and village congregations. He paid more than half the cost of a model country church in that county. One of the best pieces of rural work being done in America has been done in Hickory County under the advice and largely at the expense of Mr. Rogers.

It has been a habit with Harry Rogers to join the church in the town in which he lives. There seem to be four outstanding characteristics of Mr. Rogers in connection with the church. He is a joiner, a goer, a giver and a worker. That sums it up pretty well. He not only belongs, but he attends church regularly as a life habit. He not only attends, but he gives his money to help make the church go forward and whatever work there is to be done the minister can always count on him to help do it. In Tulsa that great First Church owes its location and its beautiful building more to Harry Rogers than to any other one person. For years he taught a great Sunday school class of women numbering more than 700. As far as Tulsa people know, this is the largest women's Sunday school class in the world. Mr. Rogers is an elder of the church. He attends the board meetings when in town. He has the church viewpoint. He is always willing to talk about the church. He thinks the work of the church is the biggest business in the world. Claude E. Hill, his minister, says that there are some folks who cut a big figure away from home but are no good at home, but that is not so with Harry Rogers. He can be counted on. Dr. Hill has just organized a group of "minute men," the object of which is to do personal work among the business and professional men of the city. Harry Rogers is not only a member of the group but is the president of the group and wrote the letters calling the first meeting.

Mr. Rogers is known as an effective public speaker. He is sought for by organizations far and near. Colleges, chambers of commerce, community organizations, high schools, Rotary and other service clubs, are after his services. He uses choice English. He knows what he wants to say. He prepares carefully. He is clear and concise. He has self-possession. He also has conviction. He enunciates clearly. His voice has carrying power. He will be heard and understood at Seattle.

The question may be rightly asked: "What is the dominating purpose, the major motive, of rich men like Harry Rogers? Are his position, power, influence, and fortune being acquired for selfish purposes?" If he knows his own heart and soul, it is not so. Money has not changed how he felt or how he acted. He knows that "not resources, but men make a nation." While his "business romance" does sound like a fairy story, yet his desire is not for wealth for self-aggrandizement, but that through business enterprise he may make a constructive contribution to social betterment, and to the Christian religion which he considers the biggest business in the world.

He says that the biggest worry of rich men is not how to stay rich or get richer, but how to do good with the surplus in the best way. He says: "Nearly every man I know with a large fortune is considerably worried over what to do with it; how much to leave to wife and children; how much to leave in the business; in making gifts, whether to place in trust, or whether to give it outright. It is not an easy matter to decide what is the wisest and best thing to do with a large fortune."

Julius Rosenwald recently expressed the same idea. He said that it was much easier for some business men to make a million dollars than to give a million dollars away wisely.

Leaders in charitable, religious, philanthropic and educational institutions will do well to ponder long on this, the real problem of wealthy men. These men want to know, as far as it is humanly possible for them to know, that their gift, whether it be large or small, will be wisely used.

It is good to know that such men as Harry Rogers are living in the world today. It is a prophecy of the better days yet to come. He is one of the prophets of the new industrial, social, political, business, and religious order. May his tribe increase!

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## The Program of the Church

In this time of changing customs the church must be fully qualified to train the children. It is hard to gain the interest of adults—there are so many things to claim their attention.

And—think who will be the leaders twenty years from now. Your special interest may disappear, but the church will depend on those who are children now.

### Your Church School

It therefore behooves every member to know what the church school is doing. No matter what else you do, this is the one thing you should not fail to do.

It should be your personal affair to know that trained and consecrated teachers are carrying on that work, and that proper materials are available.

### Importance of Materials

No workman can do his best with poor tools. Church school literature should be prepared by those in actual contact with local schools and with others of wide experience.

These writers should know the minds of children, and of course should have wide knowledge of the Scriptures. They should also have literary ability and the faculty of conveying their ideas to others.

### Our Contribution

This house produces the kind of lesson material that will help our teachers in their mission. Its editors and writers have the ability to fit their guidance to the needs of the child, and their work finds expression in completed materials of the highest quality.

Give this matter the thought and action it deserves. Help your church do its most effective work.

*Information on request*

Christian Board of Publication

St. Louis, Mo.


## Only A Smile

By Lily King

**An incident told by the chief speaker at a Race Relations meeting in Ogden, Utah. Miss King is a young Chinese graduate of the University of Utah and is very active in Christian Endeavor work in the state.**

ONE cold, blustery day in February found me aboard the train for "sunny California." I wasn't a bit happy, somehow—it had all been such a rushed affair—the decision—the packing—the farewells. The porter showed me the way and left me and mine in one of those backward-riding seats.

Directly across from me sat a prim, little grandmotherly body who looked right through me. I was just so hungry for a smile; but she seemed so disappointed in my appearance that I couldn't give one if I would. A few words to her friend across the aisle—then a rush to meet the conductor—emphatic gestures and all—made it very clear to me that she was considerably upset.

A few moments later the conductor came over to say, "Section 3, Miss, is unoccupied. Would you mind moving over there? It will be more comfortable riding." I was truly glad to make the change, though it hurt to think she didn't like the looks of me.

My little bunch of violets with its cheery pink rosebud seemed to understand the hurt in my heart, and without a thought of warning the tears came to my eyes. I was wishing there had never been such a thing as an excursion to California—was wishing Mother had let me go to Idaho instead—maybe the folks in California would be disappointed anyhow—and oh, how I wished I hadn't made the train even—when someone asked, "Won't you have a glass, Miss—for your flowers, you know?" 'Twas the porter offering me a tiny tumbler of water for my sympathizing posies. I smiled my thanks—just couldn't help it that time. Pretty soon it didn't look so black and cloudy outside.

And the very first one to greet me the next morning was the little old lady herself, who seemed so disappointed in me the day before. We just smiled and said "Good morning!" almost simultaneously, and before we reached Los Angeles you'd have thought us old-time friends.

## Where Hearts Were Prepared

WHILE in the field in the interest of Self-Denial Week one of the secretaries tells of a fine country community in Minnesota, south of Minneapolis, where the members of the church are not wealthy but who gave out of their love for the work $112 above their regular missionary giving. The minister of this church is a woman who has given eight or nine years of her life to this splendid farming community, where she occupies a unique place in the hearts of not only her own people but of those of other faiths. Her own contribution amounted to one-fourth of her month's salary, which meant that she must defer payments upon her car, which is indispensable to her service in the wide areas of the countryside.

Another splendid leader makes her living by poultry farming. Belonging to this same church and one whose sacrifice is reflected in this sum, is a woman who gathers together in her home once a month the farm women of a community fifteen miles from the church to which she belongs, to study the missionary program and needs of the world. Among those who


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# Receipts for Eleven Months Ending May 31, 1929

**United Christian Missionary Society**

| | General Fund | Increase | Special Funds | Increase |
|---|---|---|---|---|
| Churches | $356,124.07 | $58,269.05 | $32,414.40 | $15,912.21 |
| Sunday Schools | 291.894.19 | 7,507.42 | 8,516.01 | 6,701.98 |
| Christian Endeavor Societies | 8,473.73 | 1,278.00* | 32.08 | 208.90* |
| Missionary Organizations | 423,373.48 | 4,932.84 | 5,703.26 | 1,503.59* |
| Individuals | 52,658.56 | 21,543.99 | 38,943.59 | 6,434.83* |
| Bequests | 14,326.88 | 9,120.86* | 40,715.68 | 37,005.68 |
| Interest (U. C. M. S.) | 69,935.99 | 7,840.53 | 1,963.71 | 470.49 |
| Interest (Old Societies) | 39,002.14 | 5,117.38* | | |
| Receipts from Old Societies | 35,328.95 | 6,483.13* | 26,070.72 | 70,222.43* |
| Home Missionary Institutions | 75,114.85 | 2,967.30* | | |
| Benevolent Institutions | 75,380.02 | 4,135.46* | 6,137.86 | 1,941.10 |
| Foreign Field Receipts | 199,119.59 | 128.87 | | |
| Annuities | | | 111,758.62 | 53,360.75* |
| WORLD CALL Subscriptions and Advertising | 50,029.15 | 2,815.89* | | |
| King's Builders | 3,920.99 | 566.84* | | |
| Literature | 36,126.31 | 3,282.48 | | |
| Miscellaneous | 29,592.01 | 7,293.09* | 14,064.35 | 9,438.89* |
| | $1,760,400.91 | $63,727.23 | $286,320.82 | $79,137.93* |

**Board of Education**

| | | |
|---|---|---|
| Churches | $84,441.36 | $4,629.50* |
| Individuals | 1,650.00 | 1,600.00 |
| Endowment Crusades | 4,832.92 | 2,625.99* |
| | $90,924.28 | $5,655.53* |

*Decrease

## The Missionary Register

**Missionaries Sailing for Fields**

Miss Vida Elliott, India, S. S. Siberia Maru, N. Y. K. Line, San Francisco, August 28, 1929.

Miss Leta May Brown, India, S. S. Siberia Maru, N. Y. K. Line, San Francisco, August 28, 1929.

Miss Stella Tremaine, China, S. S. Shinyo Maru, N. Y. K. Line, Los Angeles, August 9, 1929.

Miss Goldie Ruth Wells, Africa, S. S. Lapland, Red Star Line, New York City, July 13.

**Missionaries Arriving on Furlough**

Mr. and Mrs. R. D. McCoy, Japan, S. S. Korea Maru, Los Angeles, July, 23.

Miss Mary L. Clarke, India. Arrived England, April 30. Address: The Laurels, Yarwell, Peterborough.

thus gather are members of four or five other communions. They too, study, work, pray and give to the causes which are presented. This group pledged one week's income from egg money. It is interesting to know that one of our missionaries to India was reared in this same community.

## Self-Denial at Home for Children

(A few lines written by Agnes Tamm, 14 years old, of the Southern Christian Home after a plea had been made by Miss Hook, the superintendent, for all the Home family to observe SELF-DENIAL WEEK —April 28 to May 5, 1929, and the response was 100%.)

(To be sung to the tune of "Auld Lang Syne")

We are so glad, so very glad that we can do our part;
We do it very cheerfully from the bottom of our heart.
We know that you are thankful for every gift we send,
We hope you will think of us—each as a little friend.

AGNES TAMM.

**Six students in Christian Girls' School, Nanking, China, who were baptized Easter morning**

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